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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLIX

JACKSON, MISS., October 27, 1927

NEW SERIES  
VOLUME XXIX No. 43



October Installment No. 4

1. What amendment to the Constitution of the United States was adopted at the instance of Baptists?
2. When were the Home and Foreign Mission Boards of the Southern Baptist Convention organized?
3. What Baptist organization is nearest the local churches, and how is it constituted?
4. How are Messengers to Baptist state conventions or general associations chosen?
5. Why do Baptists insist that the humblest member of a church has an equal right with the pastor, deacons and all others in the determination of the church's affairs?
6. How many baptisms were reported by the white Baptist churches of the South for the past associational year?

(Answers to this week's questions will be found on page 5.)

We are glad to learn that Pastor L. G. Gates of Laurel is recovering nicely after an operation for appendicitis.

Pastor S. R. Young had Brother P. A. Haman with him on Sunday at Chapel Hill Church, Hinds County, when Brethren Chapman and Gonja were ordained as deacons.

If your church has not selected delegates for the Convention in Grenada on Nov. 14-17, be sure to have this done right away and notify the committee in Grenada of which Mr. H. H. Ray is chairman.

Pastor B. H. Lovelace is assisting in a meeting in Adairville, Ky. This is a church of which the editor was pastor a good many years ago, and where he still has warm and beloved friends. Dr. Lovelace is not a stranger in those parts.

Remember that our State Convention is composed exclusively of messengers, either men or women, or children, elected by the churches to represent them. Every church is entitled to one messenger. If your church has over 150 members it is entitled to two messengers, and one more for every hundred over that number. The Convention meets at Grenada Tuesday evening, Nov. 15. The meeting of the Pastors and Laymen precedes it by one day, beginning Monday evening, Nov. 14th.

Dr. Louis J. Bristow of the Southern Baptist Hospital sends to the Religious Herald correspondence and contracts showing that the Home Board, long before the Hospital was turned over to the Hospital Commission, proposed to spend \$2,000,000 to \$5,000,000 on the hospital, and the Home Board approved the secretary's recommendation relative to building the \$2,000,000 hospital in New Orleans. But before the Home Mission Board entered into the definite contract, the Convention meeting in Washington, in Chattanooga, and in Jacksonville indorsed the proposition.—Exchange.

The Northern Baptist Theological Seminary announces the Ninth Series of Lectures upon the William Cleaver Wilkinson Foundation which are to be given in Byrne Hall, 3040 Washington Boulevard, Chicago, by Professor A. T. Robertson, D.D., LL.D., Litt.D., of the Southern Baptist Theological Seminary, on the subject of "Paul and the Intellectuals", an interpretation of Colossians. The five consecutive lectures are to be given on Monday evening, November 7th, at 7:45; Tuesday morning at 10:15; Tuesday evening at 7:45; Wednesday morning at 10:15; and Wednesday afternoon at 4:00. All lectures are open to the public and the Seminary extends a cordial invitation to all lovers of the Word to be their guests. (Signed) George W. Taft, President.

## The Last Hours

On October 22, 1927, the distributable funds for our State Convention year, which closes October 31st, amount to \$245,497.17.

This amount is \$37,485.39 short of the total receipts for our last Convention year.

The receipts from October 22, 1926, through the 31st amounted to \$32,510.74.

Should receipts for these same days this year be the same, we would receive for the Convention year only \$278,007.91 which would leave us behind to the amount of \$4,874.65.

We have, however, this encouragement that October receipts are \$14,500.00 ahead of October receipts a year ago.

### OUR APPEAL FOR THE REMAINING DAYS

1. That every pastor appeal to his people to pray earnestly and definitely for the Lord to impress each member with the amount which he should contribute during these closing days and to cause him to be willing to obey the impression.
2. That a clear, concise statement be made to the churches of the work which is being done and of the present situation of all departments of the work and that an appeal shall be made for the people to measure up to Bible standards in making their contributions.
3. That we enable the people to see that in view of the health conditions and the material prosperity, our gifts will have to exceed by far the gifts of a year ago in order that our expression of gratitude shall even equal our gratitude of a year ago.
4. That the best preparation which we can make for the coming Convention will be the most liberal offering ever made by our people. Our hearts go where we place our money. The Saviour said where your treasure is there will your heart be also.
5. Be diligent to see that the offerings are mailed to the Board office Monday, October 31st, and we shall see that the churches receive due credit.

Hopefully yours,

R. B. Gunter,  
Corresponding Secretary.



## ROYALTY AND LOYALTY

By P. I. Lipsey, Jr.  
London England.

The most popular custom in England is boosting the king and the royal family.

London's daily papers are full of pictures of the British monarch, of Queen Mary and of their sons and daughters. Their movements are reported in detail, even more faithfully than President Coolidge's personal activities are recited in the American press.

Articles in the papers about King George, the prince of Wales, and their relatives are full of complimentary phrases. Facts are not trusted to speak for themselves. Reporters and editorial writers compete in pointing out excellences of the ruling group and in emphasizing their virtues.

The Prince of Wales, the Duchess of York—his brother's wife—and the young daughter of the house of York, Princess Elizabeth, appear to be the popular favorites. All members of the family, however, are slapped on the back affectionately by journalists and the public generally.

The English kingship is held in deep affection by the English public. King George actually is no more "ruler" of the realm than is the American queen of a carnival or beauty show the regal boss of her clan. The kingly business, however, has a strong hold in the foggy islands. This hold is not so sure in some of the dominions.

The king and queen and their children are very amiable to the kindly folk. I am led to believe from reports of their doings. Their acts of simple courtesy to humble men and women and children are often told. Indeed they appear to be much more democratic in manner than the stuffed caricatures of dignity who wait upon them.

The English are a hard-headed race, and this attitude of childlike adoration of their royalty is all the more strange to me for that reason. It seems natural for a half-civilized people like the Siamese to have a king. But in London, a king—to me—seems as much out of date as a bow-and-arrow.

The kingship, I think, must be the English people's thing, breathing fairy story. For the most part, unsentimental, the Englishman makes the sovereign the object of his one great idealistic weakness—and pours out his tax money to build and keep up palaces and surround him with ceremony.

Yet there is, I believe, a very real imperial reason under the glorifying of the crown. Kings, Czars, and emperors have not prospered generally throughout the world in recent years. There must be something to hold together the widely-reaching portions of the British Empire. The imperial spirit feeds on the sentiment of loyalty to the king. It is doubtful if Canada, Australia, and South Africa would rally around an English premier. They have their own premiers; they have not a king.

Already in South Africa, one radical group is waging bitter fight for nationalism. There, perhaps, the empire's most sensitive spot, certainly among the self-governing dominions. It is therefore the duty of every imperial-minded Englishman to support the royal figurehead with loyal word and deed.

Some of these evidences of support assume interesting form. A few days ago an unfortunate London shopkeeper displayed a personal letter written by King George, then prince of Wales. The letter concerned an ordinary matter, out of which could have come no embarrassment whatever for the king. But the English papers rushed to the king's rescue and scourged the poor shopkeeper with stinging words. One ardent opportunist, just ahead of a score of others, hastened to buy the innocent letter and return it to his sovereign. It was a terrible thing, an outrage!—one would judge from the popular outcry. The merchant, of course, apologized abjectly.

Bus lines are not permitted to run past Buckingham Palace, official residence of the king.

But because of reconstruction in one thoroughfare (Piccadilly) it became almost necessary for one to operate them by the palace. So the king gave his permission—and was hailed as the embodiment of magnanimity. So the buses began to run past the palace—but they were directed to move at half speed and could not stop for passengers.

A small boy voiced the general amazement at the situation. As he started up the hill on his first bus ride by the palace, he looked at his mother with keen anxiety and asked in a whisper: "What in the world will the king say?"

## NURSING AS A CHRISTIAN PROFESSION

By

Louis J. Bristow, Superintendent.

At the Southern Baptist Hospital at the close of the probationary period of training the following question is submitted to the student nurses:

"After four months in training what is your idea of nursing as a Christian Profession?"

The following are the replies given by two girls in a recent examination, and they are typical of what the others said:

A student from Mississippi:

"During four months in training I have learned to love my work with my whole being. I do not believe that I could ever love any other line of work so much. I love it because it offers such a wonderful opportunity for service; because it leads one into seeing the greater things of life, and forgetting self; because it helps to discipline one's self, and because it means reaching a higher plane. My three years of training means more to me—they afford the opportunity to prove my theory of life, simply by living it. It is, 'that a girl can take God with her into any kind of work, anywhere, and remain just pure and clean a Christian girl as she was when she went in.' There are those to whom I will prove this by my life. That is what training for the nursing profession means to me."

A student from Louisiana:

"After tasting of nursing, I find it good. Of course, I have lost some illusions, but who wants to stay a child all his life? Nursing is harder than I thought, but it offers more opportunities than were at first presented to me. To me, nursing can be the ideal profession. Its discipline is a very fine preparation for life in general, and that alone would make up for all the work. It offers more opportunities for seeing the point of view of others than many professions, yet it insists that you must have a well developed spinal column of your own. To me, it seems that nursing is truly training in the broadest sense. As a profession, it is more useful than any other. Trained nurses have manifold opportunities for service. They are essential on the foreign mission field, and are doing a great work among the poor at home. As a nurse I hope never to look simply for money."

Here's a case of "before and after taking" which speaks for itself. The Tylertown Church gave to the denominational program in 1925 \$2,971.13. They put The Baptist Record in the homes of their people and the next year gave to the program \$3,149.35. The Church at Union had a similar experience. Others also have found that all local expenses are more easily met when the paper has been put in the budget.

In Copiah Association the church letters showed that in the past twelve months there have been in the 30 churches 177 baptisms; a membership of 5,899; contributions to local causes \$68,947.23 and to missions, benevolence and education \$11,235.17.

Pastor R. Q. Leavell preached in the meeting in his own church at Gainesville, Ga., beginning Oct. 16. The music was led by Evangelist Wolslagel.

## SATAN OF YESTERDAY

(His Origin and His Fall)

(Ezek. 28:11-19; Isa. 14:12-15)

G. C. Hodge

Writers of fiction and plays have, with no reference to Scripture, imagined Satan to be a great monster with horns, hoofs and forked tail. They have for many generations presented Satan in this form so that today the world at large has no conception of the true nature, character and work of Satan.

The Bible gives a detailed description of Satan. It describes him as he was when first created. It tells why he fell. It describes his position and character after his fall. It tells of the development of his kingdom and of his final defeat and punishment. The Bible presents Satan as a person so mighty and so prominent in the world today that our hearts would fail us were it not for our faith in Christ, who is the King of kings and Lord of lords and into whose hands has been given all power and authority both in heaven and on earth (Matt. 28:18).

## I.—THE ORIGIN OF SATAN

## 1. God did not create Satan

God created the being, who later became Satan. Jesus said in John 8:44, "He was a murderer from the beginning (of human history), and abode not in the truth". He was once in the truth. He was created in the truth (perfect), but abode not in it.

"Thou wast perfect in thy ways from the day that thou wast created till unrighteousness was found in thee." (V. 15.)

## 2. Satan as he came from the hands of God. (V. 12.)

(1) The most exalted of God's creatures. "Thou sealest up the sum" (of all created perfection; there could nothing be added to him).

(2) "Full of wisdom".

(3) "Perfect in beauty".

## 3. Satan's original nature

"Thou wast the anointed cherub that covereth" (V. 14).

(1) The cherubim are distinguished from angels. They seem to be the highest order of God's creation. In Isaiah's vision, 6:1-3, they are represented as ministering to God, and in Rev. 4:6-11 they are said to be nearest to God's throne and lead the worship of the heavenly hosts.

(2) Satan is not called a cherub, but the anointed cherub, which points him out as the highest, or prince, of the cherubim.

(3) Satan was the anointed cherub.

People were not anointed into any office except that of prophet, priest or king.

A. It is said in verse 13, "Every precious stone was thy covering, the sardius, the topaz, the diamond, the beryl, the onyx and the jasper, the sapphire, the emerald and the carbuncle and gold".

God required the high priest to be covered with these same stones when ministering in his sanctuary, Ex. 28:17-20. This would lead us to infer that Satan once served as high priest.

B. It is said in verse 18, "Thou hast profaned thy sanctuary". Does this refer to his prophetic office? Is it possible that the one we know as Satan once served as the mouthpiece of God, delivering his oracles to a world of created spirits?

When we realize that Satan, the anointed cherub, was the prince of the cherubim, we can better understand why "Michael, the arch angel, when contending with the devil, durst not bring against him a railing judgment, but said, The Lord rebuke thee", Jude 9.

(4) Satan was in subjection to God.

"I set thee so that thou was upon the holy mountain of God", V. 14. He held his high position because God placed him there.

## II.—SATAN'S FALL

The very fact that Satan fell goes to prove that God did not create the devil, though He did create the one who became the devil.



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1. Jesus witnessed his fall  
"I beheld Satan as lightning fall from heaven."  
(Luke 10:18). This suggests the brightness and  
the destructive power of Satan.

## 2. Why Satan fell

### (1) Vanity.

"Thine heart was lifted up because of thy  
beauty; thou hast corrupted thy wisdom by rea-  
son of thy brightness: I have cast thee to the  
ground", V. 17. Instead of being happy in the  
service of God, he became occupied with his own  
beauty and brightness. "Pride goeth before de-  
struction, and a haughty spirit before a fall",  
Prov. 16:18.

### (2) Greed.

"By the abundance of thy traffic they filled the  
midst of thee with violence and thou hast sinned;  
therefore have I cast thee as profane out of the  
mountain of God", V. 16.

### (3) Jealousy and ambition.

"How (or why) art thou fallen from heaven,  
Lucifer, son of the morning? How (or why) art  
thou cut down to the ground, (thou) that didst  
lay low the nations? Thou saidst in thine heart,  
(1) I will ascend into heaven, (2) I will exalt my  
throne above the stars of God; and (3) I will set  
upon the mount of congregations in the uttermost  
part of the north; (4) I will ascend above the  
heights of the clouds, (5) I will make myself like  
the Most High. Yet, thou shalt be brought down  
to Sheol, to the uttermost part of the pit." (Isa.  
14:12-15.)

### NOTE:

1. "My throne" suggests his ruling as king.
2. "I will ascend into heaven" shows that he  
was at the time ruling beneath heaven.
3. "I will ascend above the clouds" suggests  
that he was on earth.
4. "I will ascend above the star of God" sug-  
gests his jealousy of Jesus.
5. "I will become like the Most High" shows  
his egotism and ambition.

6. "Thou shalt be brought down to Sheol" fore-  
tells his downfall.

## III—IMMEDIATE RESULTS OF SATAN'S FALL

### 1. Caused one-third of the angels to sin

"And his tail drew the third part of the stars  
of heaven and did cast them to the earth."  
(Rev. 12:11.)

(1) The stars of heaven here evidently mean  
angels. "The morning stars sang together and  
all the sons of God shouted for joy", (Job 38:7).

(2) This leads us to infer that when Satan  
fell, one-third of the angels rallied to him (he  
being the prince of cherubim, or the highest one  
in heaven outside the Godhead) and fell with  
him. "If God spared not angels when they  
sinned, but cast them down to hell, and their  
destruction slumbereth not" (II Peter 2:4); "And  
angels that kept not their own principality, but  
left their proper habitation, he hath kept in ever-  
lasting bonds under darkness unto the judgment  
of the great day" (Jude 6).

### 2. Satan became prince of demons. (Matt. 12:24)

This means that Satan has from that time un-  
til now been at the head of a mighty legion of  
fallen spirits, which are subject to his orders and  
are doing his will.

### 3. Wrecked the earth on which he had per- haps ruled as prophet, priest and king.

"The earth became (was) waste and void, and  
darkness was upon the face of the deep." (Gen.  
1:2).

This, as we understand it, is a description of  
Satan as he was before the present world in which  
Adam and Eve was created. We shall later give  
a description of Satan and his work since the cre-  
ation of man.

Dr. E. M. Poteat, former president of Furman  
University, later teacher in Shanghai Baptist Col-  
lege, becomes permanent supply for First Church  
Richmond, of which Dr. G. W. McDaniel was pas-  
tor.

## THE SOUTHWESTERN SCHOOL OF THE PROPHETS

By L. R. Scarborough, President

The Southwestern Seminary was founded by B.  
H. Carroll in 1907. It remained at Waco in con-  
nection with Baylor University for three years,  
and has now been at Fort Worth seventeen years.  
It is entering on its twenty-first session. For a  
number of years it was owned and controlled  
through the trustees from the Texas General Con-  
vention, then a number of other states through  
their convention appointed trustees who joined in  
the control.

A few years ago it was offered to and accepted  
by the Southern Baptist Convention and is now  
under the control of said convention. The Con-  
vention appoints its Board of Trustees in groups  
of five. It has an endowment of about \$425,-  
000.00 and other assets in lands, buildings, library,  
equipment and so on to the amount of nearly  
\$2,000,000.00. It has a faculty of thirty-five  
scholarly, consecrated men and women. It is di-  
vided into four schools, built around the central  
idea of training the preacher—School of Theology,  
School of Missionary Training, School of Sac-  
red Music, and School of Religious Education.  
Each school has its own faculty and the semi-  
nary is an indivisible unit composed of four com-  
ponent parts. All the schools work together in  
beautiful harmony. The seminary has enrolled  
more than eight thousand students; its enroll-  
ment last year was six hundred and twenty-seven.  
It trains preachers, missionaries, pastors' assist-  
ants, workers in all phases of Sunday School, B.  
Y. P. U., W. M. U., and secretarial work, as well  
as evangelistic singers, choir directors, etc. It  
majors in training preachers and directs in train-  
ing their partners for the right service in Christ's  
Kingdom.

Its doctrinal belief is in hearty accord with the  
beliefs of orthodox Southern Baptists. Its the-  
ology gathers around the deity, perfect human-  
ity, virgin birth, sacrificial substitutionary death,  
the bodily resurrection and the second coming of  
Jesus Christ as Lord. We accept implicitly the  
inspiration of the Bible and all those cardinal doc-  
trines set out in the New Hampshire Confession  
of Faith without compromise, without hedging  
and without dodging. Its Board of Trustees and  
faculty have unanimously endorsed the McDaniel  
resolution and it stands with the Southern Sem-  
inary and the Bible Institute four-square for all  
those great fundamentals.

The seminary is a co-operative institution. It  
trains its students in full heartfelt co-operation  
with all the movements, causes, and institutions  
fostered by Southern Baptists.

The seminary greatly needs a larger support  
in its regular running expenses from the denom-  
ination. It ought to have at least \$2,000,000 en-  
dowment. It needs greatly a great administra-  
tion building and a library building, a gymnasium  
and eventually it will need a noble building to  
house its School of Religious Education. It is  
missionary and evangelistic to the core. It ma-  
jors in scholarly, reverent, profound, Christ-hon-  
oring scholarship, shot through and through with  
the mission passion for the lost world and a heart-  
felt yearning to win men, to train them in the  
whole will of Christ to save everything lost in  
the world.

A student fund with which to aid the students  
in their personal expenses is another great need  
of the seminary. Ninety or ninety-five per cent  
of the students have to make their way while in  
school. They ought to be helped by a supporting  
denomination in a larger way. We hold in hand  
a co-operating love. We stand for the truth as  
Southern Baptists see it and the institutions and  
leaders of Southern Baptists and the Kingdom  
of Christ to the ends of the earth.

In its faculty the seminary now has some great  
scholars and is growing them and others to be  
greater in their scholarship. These scholars are

writing books and their books are widely used.  
The tides of evangelistic passion and the soul-  
winning power run high through all the life of  
this School of the Prophets.

Rev. Herbert Haywood has resigned at Pela-  
cios, Texas, and is now visiting in New Mexico.

Dr. Russell M. Brougher, son of an illustrious  
sire, goes to the pastorate of Baptist Temple,  
Brooklyn, from Patterson, N. J.

Dear Treasurer:—If your quarterly payment  
with Baptist Record is due this month (October)  
and you have received notice of payment, please  
send amount due to us by return mail, so we can  
get on our books before end of month. Our State  
Convention meets Nov. 14-15, and we are anxious  
to have every church on the "Honor Roll", paid  
in full.

It is evident from despatches from Rome that  
the Pope and his advisers think this is a good  
time to push the claim of the papacy to temporal  
power. They proclaim that nothing less than a  
strip of territory in Italy shall be given the pope,  
over which he is to exercise exclusive and inde-  
pendent control. Is it to be a fight or a trade  
with Mussolini?

Dr. Hight C. Moore, Secretary of the Southern  
Baptist Convention, attended the court in which  
the will of Mrs. Opdyke was contested by heirs,  
and announces that the jury sustained the will,  
which gives \$200,000 or more to the Home Board  
of the Southern Baptist Convention for work in  
Mountain schools. This will was made in New  
York State.

"Rev. J. Robert Smallwood pastor of the Cole  
Avenue Baptist Church of Dallas, Texas is in a  
revival meeting with Rev. Elbert Sumrall and  
the Wausau Baptist Church of Laurel, Mississippi.  
Crowds are good and interest good. The meet-  
ing will continue thru Sunday Oct. 23, 1927. Rev.  
Sumrall is doing a great work at Wausau. Bro.  
Smallwood is a native Mississippian, born at Wes-  
son, Miss., his people now live at Laurel."

Evangelist D. Wade Smith and his Singer, M.  
E. Perry, begin a revival in the J. J. White Log-  
ging Camp on Sunday the 23rd. After a ten day  
meeting there they go to work with Rev. W. E.  
Farr of Grenada in the Grenada territory. After  
attending the State Convention these two men  
go to the Gulf Coast for a month or six weeks  
work with the Pastors of Gulfport, Pass Chris-  
tian, Long Beach and other points on the Coast.

The news has reached me today that J. M.  
Kandelaki, a leading Baptist evangelist, was killed  
on the 24th August while preaching in Ka-  
chetia, Georgia. No further details have at pre-  
sent come to hand, so that I am not aware wheth-  
er the death of Brother Kandelaki has been due  
to individual or mob violence. His death is a  
heavy blow to the work of the denomination  
among the Georgians. He leaves a wife and two  
children of nine and four years of age respective-  
ly.

J. H. RUSHBROOKE.

Wonder what the folks who are afraid of wast-  
ing \$1.50 on sending The Baptist Record to some-  
body who might not read it would think of the  
Gideons who put a Bible in every room of every  
hotel, where probably not half of the guests in  
the hotels ever read them. Wonder what they  
think of the parable of the sower, or four kinds  
of soil, in only one of which the seed came to  
anything. "In the morning, sow thy seed, and  
in the evening withhold not thine hand, for thou  
knowest not whether shall prosper, either this  
or that, or whether they both shall be alike good."  
The American Indian had sense enough to plant  
three grains of corn in a hill, one for the crow,  
one for the worm and one for the Indian.



# The Baptist Record

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R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list. Obituary notices, whether direct or in the form of resolutions of 100 words and marriage notices of 25 words, inserted free. All other notices will cost one cent a word, which must accompany the notice.

## WORSHIP GOD

Twice near the close of the Revelation which was given to John on the Isle of Patmos, this beloved disciple tells us that he fell down to worship at the feet of the angel who showed him these things. And twice the angel rebuked him, saying, "See thou do it not. I am a fellow-servant with you and with the prophets. Worship God." John tells of his mistake and of the rebuke. And while the American translators go out of their way and their province as translators to explain in the margin that worship here means an act of reverence paid to a creature or to the creator, John learned that it was an act to be done only in recognition of the singular character and sovereignty of Almighty God. When we worship we must worship God. This does away with all the obsequence done to angels or saints. There is no place for it in the Christian economy.

But it is not about the negative aspect of this subject that we started in to speak. It is not sufficient to eliminate other objects of worship whether spiritual or material. We are to worship God. We are suffering a recrudescence of paganism in our day that cannot be too severely rebuked. There is a cult of nature worship which substitutes the beauties of nature for the beauty of holiness, and would exalt esthetics instead of righteousness. Perhaps they are negligible in these parts.

But we do need now to stir up our minds and hearts to the habit of genuine worship of God. Worship is having, entertaining and expressing thoughts worthy of God. Worship means worship. It means having adequate conceptions of the character of God, proper conception of his holiness, of his great power and the eternity of his being, as distinguished from our sinfulness, our weakness and our mortality.

It is difficult for us to have thoughts worthy of God. We are finite and he is infinite. But the Bible does speak of knowing things that pass our knowledge and of seeing him who is invisible. It is impossible for us, without a divine revelation, to have any proper conception of God. Moses needed this on Mount Sinai. Isaiah needed a revelation of God to break through the forgetfulness and materialism of his age. Jesus came to reveal God. Paul had a revelation of Jesus at his conversion and later had a vision which he could not tell to others, but which gave tone and power to his ministry.

We need not now expect to us personally special physical manifestations of the presence of God. But we can in all quietness and thoughtfulness contemplate the revelation which he has made to us in Jesus; also the manifestation of his power in the creation and ordering of the universe, in the daily providential dealings of God with us individually and with the world about us. Also we may worship by the Spirit of God. For the Spirit searcheth all things, even the deep things of God. He also takes the things of Christ

and shows them unto us. Every devout soul who contemplates the holiness and majesty and goodness of God, has fulfilled in him that scripture, which says, "That which eye hath not seen, nor ear heard, neither hath it entered into the heart of man; but God hath revealed them unto us by his Spirit". Revelation is necessary to worship, but there must be a response in the mind and heart and soul of the one to whom the revelation is made. This response is worship.

## WORSHIP IN SPIRIT

In speaking of worship it must be borne in mind that the worship of God is in the response of the mind and soul and not in the attitude of the body, nor in the location or place where we are supposed to worship. By this it is not meant that the bodily attitude is not important. We believe it is very important. Nor is it meant that the place itself may not be made conducive to worship. We believe that it may be easier to worship where physical conditions are suggestive. But in the end, worship does not consist in going to a certain place, nor in assuming a certain attitude of body, but what is in the mind of the worshiper.

Those who sing the loudest are not necessarily worshipping God. Nor does a sweet or well trained voice guarantee genuine worship. The Lord looketh on the heart and not on the outward appearance. You have probably seen people grinning or giggling in the choir where they were set to lead the music. You may have seen them smirking at somebody in the congregation while mouthing a song. Or you yourself may have sung a hymn through without feeling any sentiment expressed in it, without an emotion of the soul, or even being conscious of what you were singing.

Jesus said, "God is spirit, and they that worship him must worship in spirit". That does not mean in the Holy Spirit, though the Holy Spirit may be helpful and necessary. It means that our own minds must be active. We must really contemplate God as the object of our worship, and more than worthy of our praise and adoration. This instruction was given in the conversation with the Samaritan woman. With her it was simply a question of place, whether it was Jerusalem or Gerezim. But Jesus said place was unimportant. You might crawl on your knees to Jerusalem or walk on pebbles and bare feet to Gerezim and yet never worship. It is not where your body is, but where your mind is. It is not in your bodily condition, but in the state of your soul. It is possible for people to live in sin as this woman did and be zealous of the proper forms or place of worship, and never have the soul stirred with the vision of God. But when the heart is cleansed and the mind at peace with God then the revelation of Him is reflected in our souls like the heavens are mirrored in the placid lake.

Public worship, let us have by all means in prayer and praise and sermon, all of which should provoke our admiration of the holiness and power and goodness of God; but we are not apt to worship much or truly in public if we do not in quietness and loneliness seek the face of God and worship him in the secret recesses of our souls.

## WORSHIP AND SACRIFICE

Not only are people's ideas vague and confused on the meaning of worship, but on the meaning of sacrifice. Indeed, this good word has been greatly corrupted and degraded in the use to which it is subjected in our present day religious conceptions. Usually now when people speak of sacrifice they have in mind some disagreeable task to perform, or some privation which they have more or less reluctantly consented to undergo. It ought to be clearly understood that not one scintilla of such meaning attaches to the word in the Bible, or should attach to it in the

religion of today.

Sacrifice and worship were universally and indissolubly connected in the Bible. There could be no genuine worship without sacrifice, and there could be no genuine sacrifice without worship. The sacrifice was the common expression of worship. It was the outward form in which the worshiper gave visible expression to his worship. Without sacrifice, that is an offering to God, the worship was hollow and insincere. It was a pretense. And if a sacrifice was offered to God without attendant spiritual worship it was not acceptable, but offensive to God.

The children of Israel were told repeatedly that they were not to come before the Lord with empty hands. The prescribed and required method of worshipping God was by bringing an offering to him. These offerings were of three classes. There must first be the sin offering, that is the offering to take away sin, to secure forgiveness, to make atonement for sin, and reconciliation with God. This was always by means of blood, for without the shedding of blood there is no remission. The second class of sacrifice was the whole burnt offering, or the sacrifice of dedication, the animal being completely consumed by fire on the altar to indicate the complete surrender and consecration of the worshiper to the possession of God. When this was done, then the third class of offering could be made, which was called the thank offering, or peace offering, because the worshiper was now at peace with God. These were the forms of worship prescribed by the law of Moses and observed in the temple. The worship must be indicated by some substantial offering to God.

These rites were accompanied by prayer and song. The trumpets of the priests, the musical instruments invented by David, the singing by trained men and women were aids to and expressions of worship. But nothing would have been considered true worship which was not accompanied by gifts. So it was with Abel, so with Noah, with Abraham, Isaac, Jacob, Moses, David and all the rest. Words alone are not an adequate expression of worship. There are no more joyous occasions of worship than when a worthy offering has been made to God for the furtherance of the Gospel.

Jesus had no pulpit. He had no press back of him. He had no supporting organization. But he had a vivid, vital sense of fellowship with the Father and a great faith in God.—Spurr.

If a young woman wishes to smoke, who can prevent her doing so? But at the same time schools are becoming increasingly fastidious about the character of students admissible to their classes, and are likely to put the bars higher. Ohio Wesleyan University does not permit coeds to smoke, and this season letters were sent to parents of prospective women students, requesting that smokers be sent to other institutions.—The Baptist.

I was assisting Dr. W. P. Wilkes in a meeting in Mobile. At the 11:00 o'clock service on a Sunday I was preaching on "Profit and Loss", from the text Mk. 8:36. I was contrasting the value of the soul and the tangible world. I said, "The world is a grand piece of property. Nobody but God could have made it. The mountains are God's thoughts in stone! The flowers are God's thoughts in bloom! The dewdrops are God's thoughts in pearl! Nobody but God could have mixed that wonderful sparkling beverage we call water! Nobody but God could have made and stretched that carpet of green! Nobody but God could have put the color in the petal of these flowers!" With an elocutionary air I pointed to a vase of lovely flowers on the table in front of me. At the close of my sermon a rather homely old lady came up and said, "Brother, I made those flowers—they are artificial".—T. O. Reese in Alabama Baptist.



## JESUS AND THE CHURCH TODAY

During the last months, with fifteen young Japanese men, I have been studying anew the Sermon on the Mount. We made no attempt to tone down or to trim. We tried not to sidestep but to take the teachings as they stand and apply them to the problems of present-day life. In that group is a student, fine in face and form, keen of intellect and choice of spirit, who has come under the spell of Russian communism. At the close of the study I asked him what he thought of Jesus and his way of life. Quick as a flash and with passion of soul came the answer, "I bow my head and my heart in the presence of your Christ." After a period of thoughtful silence he added, "But the thing that troubles me is the fact that, as compared with Jesus and his way of life, the message and program and life of the church today is colorless, tame and slow of foot."

Hearing this, I determined to dig down into the hidden thought-life of Japan's youth of today and discover what they were thinking about Christianity. Inquiry in various directions brought out the fact that a vast number of the best minds and spirits among modern young men in this nation are in the grip of ultra-socialistic and communistic teachings. They are saying that modern Christianity softens and tames men, that it dulls the edge of their purpose to face the cold, cruel facts of modern industrial and social life, saps their courage and dilutes their passion to fight for social righteousness and to pour their lives into the building of a new and fairer social and world order. They are saying that the church today is only eager to maintain the status quo and that it is worshipping the god of things as they are.

The best of Japan's young manhood, like the best young manhood of every land, is idealistic. It dreams dreams and sees visions. It builds castles. It is fired with the spirit of the pioneer and yearns to spy out new lands and build new empires. And what it needs is not suppression but direction. What would Japan and the world do without its dreamers, its visionaries, its castle-builders, its pioneers, its young men who refuse to worship the status quo and who dare to match their young lives with their dreams and their visions?

If the church wants to win these spirits for Christ, it must have a more courageous and a more challenging program. It must live its life adventurously and pour out its soul in a more heroic type of Christian service. We must pitch our living and our service to such a high heroic note that it will appeal to the forward-looking youth of our day, fire their imagination and capture them for Christ.

In saying this, I am not appealing for the spectacular or the erratic. I am pleading that we shall take Jesus seriously. He is the most heroic figure in history. There is nothing tame, colorless or conventional about him. If we take Jesus' way of life at its face value, we shall find a solution for the problems which worry our weary age.

Several years ago some one started a slogan, "Back to Christ," which became the keynote for many earnest souls. But it was a false note. The cry of our hearts should not be, "Back to Christ" but, "On to Christ!" Our passion should be to move onward and upward to the heights where Jesus stands. In spite of 2000 years, Christ is still so far in advance of us that we can scarcely see his form.

## Following from Afar

Like Peter of old, we follow from afar. I sometimes think that Jesus is as lonely a figure today as he was in his days on earth. Once in a while there is a John who has an understanding heart, who catches up with Jesus and keeps step with him, but the majority of us still follow from afar.

Some one has said that man was meant to live dangerously. It is true that in every age and every land those who have lived dangerously have become the world's trail-blazers and pace-setters. Today the men who are doing creative work in the field of research, invention and aviation are living dangerously. Fortunately there are a few who are adventuring in the realm of life.

There is Kagawa, the saint of Shinkawa, Japan's pioneer in Christian socialism. Because of disease, the light is fading from his eyes so fast that he can no longer see his audiences, yet he still carries the gospel like a flame of fire all over the empire. Not satisfied with winning thousands, he is now launching what he calls the "million souls movement." Single-handed and alone he is reclaiming and renewing the sordid life of three of Japan's worst slums in Kobe, Osaka and Tokio. Into his great heart he has taken the ever-increasing industrial workers and the great peasant class. The royalties from his book, "Over the Dead Line," have yielded him 150,000 yen, and every yen has gone into the work.

Like Paul of old, he finds it hard to keep out of jail. Because he refuses to trim and sidestep and, fearlessly following Jesus' way of life, lives adventurously, he has twice been arrested, has spent sixteen days in jail and has been fined three times. Why is it that we find it so easy to keep out of jail when he finds it so hard?

In order to secure the finances for his work he is shortening the life and the light of those failing eyes of his by writing, day and night, writing fifteen whole days of every month that passes. Is it any wonder that Doctor Anesaki of the Imperial University not long ago declared that Kagawa is the greatest moral and spiritual force in Japan today? It is any wonder that he has captured the youth of the nation and grips its mind and heart as no other man either in public or private life has done?

I am thinking also of a Japanese woman who is living adventurously. She is a widowed mother who lost everything in the earthquake except her young son. She is not a Christian but has so much of the spirit of Jesus that she shames and challenges me. As she fled from the flames which followed the earthquake seeking a refuge for herself and her son, she snatched from the ruins a lost and lonely lad. Adding him to her already overburdened back, she pressed on to a place of safety. During the terrible days which followed she mothered this little wanderer, and when she built her earthquake hut she took him into her humble home. She soon discovered that her charge was deaf and dumb but this only led her to clasp him closer to her mother heart.

The winter winds whistle through her ill-built hut, and the rains pour through the roof. The daily wage which she and her son earn is a pittance, and the fight with the wolf is fierce. During the past winter things were going hard with her, and one day I suggested that she let me find an orphanage to relieve her of the care of her deaf and dumb charge. Never shall I forget the look of alarm in her eyes and the rebuke in her voice as she turned to me and said, "But he needs a mother, and who will mother him in an orphanage? Who will mother him if I don't?"

Let us dare to be Christians! Let us dare to live adventurously! Let us dare to take Jesus and his way of life at their face value and, venturing out on their far length, do our bit toward the building of a better world.

Mr. H. H. Ray is chairman of the entertainment committee for the Convention which meets at Grenada Nov. 14-17. Send him your name, that you may be assigned a home. Entertainment will be on the Harvard Plan; that is a room and breakfast will be provided for all guests, dinner and supper being secured at restaurants or hotels near by. State in your letter whether you expect to go by train or by automobile.

## ANSWERS TO "DO YOU KNOW?"

Installment No. 4.

1. The first amendment, which reads: "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof; of abridging the freedom of speech or of the press; or the right of people peaceably to assemble, and to petition the Government for a redress of grievances."
2. In 1845, the same year the Convention was organized.
3. The County or district association, which is composed of messengers chosen by cooperating churches.
4. By cooperating churches and district associations.
5. Baptists find no Scriptural authority for priests, popes, or any other type of spiritual overlord in the churches. All members of Christ's churches stand on an equality before the Head of the church, and all, therefore, have equal right in the determination of the church's affairs. Pastors, deacons and other officers of the churches are chosen servants, though they are expected, by reason of their responsibilities, to exercise initiative in proposing plans and policies.
6. 198,544, or an average of 3,818 baptisms per week, or 543 baptisms per day.

In the absence of Pastor W. A. Sullivan the editor was privileged to preach for the First Church, Natchez, on last Sunday. They are worshipping in the basement of their new house and financial arrangements have been made for completing the building, furnishing it and installing a new pipe organ. They have just been in a great meeting and are in good spirit for service. The praise of the pastor is on all lips and he is entrenched in their hearts. The people gave the editor a most sympathetic hearing and many voluntary subscriptions to the Record were handed in.

A visit to Natchez shows many evidences of improvements in this old city. Miles of new paving and beautiful drives show the progressive spirit which was embodied in Mayor L. A. Whittington. Along with the new many of the old historic traces remain to interest a visitor. They have beautiful parks which can hardly be duplicated elsewhere. Mr. Whittington will represent his county in the Senate of the next legislature. He was graduated from Mississippi College in 1903.

At the Jefferson Davis County Association, which met with the Bassfield Church, Brother J. O. Buckley was reelected moderator, Brother Burkett clerk, and Brother Fortenberry treasurer. Brother C. E. Massey of the Orphanage led the opening devotional exercises, and soon committees were appointed and at work. Brother J. B. Quin of Prentiss is familiar with the details of the business and has the confidence of all. He proposed an order of business which was adopted. Brother Lon Walker preached a good sermon on The Transplanted Life, using as a text the verse from the first Psalm, "He shall be like a tree planted by the water courses". It was without noise, but went straight to the mark. A good dinner was served by the church on tables in the yard. In the afternoon the people assembled promptly and there seemed more of them than in the morning. There was a good report on Education by Brother Walker, and one on the Orphans' Home by Brother Fortenberry. Brother Massey spoke on the work at the Home and the editor was permitted to speak on our obligation to "Every Man". The meeting was to be continued through next day (Saturday) and the Sunday following. We have not been in a meeting in which the people were more sympathetic with a missionary message. It is a joy to see the church at Bassfield in their new house, which has given them increased courage, good standing and means of more efficient service.



## A GOOD MEMORANDUM

(Look these up, and have them read in your prayer-meeting.)

"Remember the Sabbath day to keep it holy."

"That ye may remember and do all my commandments and be holy unto your God."

"Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence with a mighty hand."

"Thou shalt remember all the way the Lord led thee."

"Thou shalt remember what the Lord did to Pharaoh."

"Remember, the Lord giveth thee power to get wealth."

"Remember his marvelous works that he hath done, his wonders and the judgment of his mouth."

"We will remember the name of the Lord our God."

"The mercy of the Lord is from everlasting to everlasting to those that remember his commandments to do them."

"Remember how thy Creator in the days of thy youth."

"Remember Lot's wife."

"Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive."

"They would that we should remember the poor."

"Remember that Jesus Christ was raised from the dead."

"Remember the words spoken by the apostles of our Lord Jesus Christ."

"Remember from whence thou art fallen and repent."

"Remember how thou hast received and hold fast."

"Remember me when thou comest into thy kingdom."

"When my soul fainted, I remembered the Lord: and my prayer came in unto thee, into thine holy temple."

## LEST WE FORGET

"Bless the Lord, O my soul, and forget not all his benefits."

"Only take heed to thyself and keep thy soul diligently lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons and thy sons' sons."

"Take heed unto yourselves lest ye forget the covenant of the Lord your God which he made with you."

"Beware, lest thou forget the Lord thy God which brought thee forth out of the house of bondage."

"The wicked shall be turned into hell and all the nations that forget God."

"Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."

"If I forget thee, O Jerusalem, let my right hand forget her cunning."

"To do good and to communicate forget not."

"Being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing."

"Who art thou that forgetteth the Lord thy maker that hath stretched forth the heavens and laid the foundations of the earth?"

"Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number."

"Seeing thou hast forgotten the law of thy God, I will also forget thy children."

"Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not the chastening of the Lord, nor faint when thou art rebuked of him."

"He that lacketh these things, hath forgotten the cleansing from his old sins."

REPORT ON SOCIAL SERVICE  
MADE TO COPIAH ASSOCIATION

## The Divorce Evil

"And they twain shall be one flesh". "What God hath joined together let not man put asunder".

A nation is only as strong as the homes that compose it. Today Russia stands a wreck and disgrace to civilization because of her disregard of the laws of God and man. One year ago she abolished marriage as an institution, and today the land is filled with immorality, disorder, bloodshed and chaos.

The world is standing aghast at the modern disregard of the marriage obligation in our own country. In 1925 there were 175,499 divorces granted in the United States, or one divorce to every seven marriage licenses granted. In some of the states there are almost as many divorces granted as licenses. In 1922 there were ten divorces granted in the state of Nevada to every nine marriages. During the last half century there have been two and a quarter million divorces granted in this Christian nation (?), leaving a million seven hundred thousand divorce orphans.

## Remedy for the Divorce Evil

First. Regular church attendance on the part of the parents, taking their children with them.

Second. Rebuild the old broken-down family altar. We recommend the family altar as the greatest shock absorber for family ills in the world.

Third. Secure the passage of laws requiring public announcement of marriage a month in advance; require a week to intervene after license is applied for before it is granted, and require a health certificate of the contracting parties.

## Obscene and Immoral Literature

David said in Ps. 101:3: "I will set no wicked thing before mine eyes".

The printing press continues to pour out a putrid stream of obscene and vicious literature. Where it is barred from the mails it often goes through the express companies. Literally train loads of it are being shipped into our cities and towns, corrupting the minds of our youth. Immoral pictures cover our newsstands and greet our eyes on nearly every page of our daily papers. With all of this moral rubbish, added to the indecent and suggestive views in our picture shows and the immodest styles of dress, is there any wonder that we hear so much about "the revolt of youth"? Should there be any surprise manifested when we see so many young people breaking away from all that has been held sacred and dear in the past? We should not be surprised that so many of our young people make shipwreck but rather that any should be able to weather the storm and stress that is thrust on their moral natures by this immodest and obscene day in which we live.

Let our parents set the right example before their children in matters that pertain to purity of thought and conduct; safeguard the morals of our boys and girls; shield them from the wrong kind of literature and give them plenty of the right kind; and evoke the laws of the land to help protect them. There are federal laws and state laws against obscene literature. Let us in form ourselves about these laws and invoke them for our protection.

## The Gambling Craze

"Abstain from all appearance of evil".

A clean profit is one that makes a profit for the other fellow also. This is the most fundamental moral axiom in business. Any gain that arises from another's loss is dishonest. That is why gambling is criminal and is prohibited by law.

The self-respecting people of New Orleans are becoming alarmed at the wide-spread gambling spirit that has developed even among the children of that city. They attribute it mainly to the horse

racers that are tolerated in that city for six months each year.

That gambling spirit is seen and felt throughout that state, and doubtless can easily be detected in the lower part of this state and other states contiguous to that great city. The people of Kentucky are getting ready to outlaw horse races, as have the good people of the other states. Let us do all we can to assist Louisiana and Kentucky to come into the list of anti-horse racing states.

But the greatest schools of gambling, especially for our children, are the carnival companies, that go from town to town, especially following up the county and state fairs. Almost without exception the carnival companies are positively vicious, immoral and degrading. They are veritable schools of gambling, without a single exception, and often leave in their tracks seeds of disease and disgrace. God give us the courage of a mayor in one of our Texas cities who recently announced that he would not tolerate further exhibitions of carnival companies.

Then, the prize fight, that was outlawed by nearly every state a few years ago is trying to get a new lease on life since the world war. The \$2,800,000 paid for seats at the Tunney-Dempsey fight a few days ago in Chicago and the millions more that were gambled on that barbaric inhuman exhibition is enough to make every true American, especially if a Christian, bow his head in shame. The more so when we think of spiritual and physical needs of the millions of earth.

Again, the amount of gambling over our football and baseball games is alarming and distressing.

It behooves men and women everywhere to do all in their power to stay the great tidal wave of gambling that is sweeping our fair land and leaving so many victims in its wake.

## Law Enforcement

"The law is ordained of God".

Our greatest achievement in civic righteousness was the abolition of the open saloon. National prohibition has now been in force seven years. While we all know that enforcement has not been perfect, yet those of us who lived in the days of the saloon and the legalized liquor traffic, who do not love liquor ourselves, would not think of returning to the horrors of those dark days. With twenty million automobiles on our streets and highways now who would be safe in going out of his house if the saloon should again be opened through the entering wedge of light wines and beer?

Yet, there is much to be done. The fight must be sustained until smuggling, bootlegging and wild-catting are stamped out and the dignity and sanctity of the law and the very constitution of our land shall be forever validated.

Let church members see to it that this blessed law, for which our fathers and mothers fought and prayed for a hundred years, shall be upheld and enforced. Let us see to it, first of all, that we shall not be guilty of violating that law ourselves. Let us not be guilty of breaking our church covenant in which we vowed to "abstain from the sale and use of intoxicating drinks as a beverage". Let us frown down the church member or any other who would stoop to the making of home brew or the use or sale of any kind of intoxicants until such a person will have no standing in our community.

Let all Christian people exercise their prerogatives as citizens; pay their poll taxes; go to the polls and elect men to fill our offices, from President down, who will not perjure themselves when they swear that they will enforce all of our laws to the best of their ability.

Respectfully submitted,

—T. W. Talkington,  
Chairman.



## BAD STEWARDSHIP IN USING THE STEWARDSHIP DOCTRINE

Eldridge B. Hatcher

Is it scriptural for our denomination to use the stewardship doctrine as its chief basis of appeal in its campaigns for contributions? I think not. The apostles are never recorded as so using the stewardship doctrine in their financial appeals. Paul uses a vastly different doctrine in his appeals. The apostles always present the stewardship principle as applying to spiritual possessions, —such as gospel truths and spiritual gifts. The Bible very strongly emphasizes the great doctrine of stewardship. Let us then be good stewards in using this doctrine and use it as God directs and as his apostles used it. Dr. Truett, in the Convention at Louisville, in deprecating the disproportionate emphasis sometimes put upon certain doctrines said that we should look well to our stewardship in handling the doctrines. His statement was startling and refreshing because it was such an unusual and yet scriptural application of the stewardship doctrine.

Behold our present situation. Our southwide and statewide denominational machineries are quite largely, in their appeals for contributions, built and fastened tight upon the so-called "stewardship" doctrine and are committed to the stewardship propaganda. This stewardship machinery and propaganda have been increasing rapidly until now nearly all our states have stewardship departments. Stewardship institutes are being held multitudinously, stewardship literature is being widely scattered, and it has even been suggested that our Sunday School Board establish a department of Stewardship.

All of this is sublime,—so far as the correct teaching of the Bible doctrine of stewardship is concerned. Vast good is being accomplished by such correct teaching, wherever it is done. Let the glorious doctrine be increasingly taught and emphasized, and let the teaching agencies be multiplied. But my conviction is that it is unscriptural and unwise to use it—even when correctly presented—as the chief basis of appeal in campaigns for contributions. The stewardship bugle, as used today, I fear, will never raise the dead in our financial movements, nor kindle the fires of overflowing liberality in the southern Baptist heart. The stewardship doctrine is a noble one, but it does not seem to have been designed primarily for enlisting the soul in "hilarious giving". Why not use it as the apostles used it? Paul probably did not think it the best strategy to use the doctrine when seeking to promote the grace of giving.

In fact, a steward can not "give". He has nothing to give. But—wondrous fact—Christ taught that while all the universe belongs to him, yet, whenever a person takes a portion of his material possessions, and contributes it for the upbuilding of his kingdom work he will regard it as a gift.

If Paul used the stewardship doctrine with reference to spiritual possessions and acted on Christ's teaching that our Kingdom benevolences would be received as gifts, and if he thus followed the love-gift method in his financial appeals, why do not southern Baptists do the same? If they have a good reason for following a different plan from that of the apostles let them state it.

The passage, in Acts 4:32, so often used as a proof text in favor of the stewardship doctrine, does not, it seems to me, teach directly that doctrine.

Paul in his appeals first aimed to kindle gratitude and love in those from whom he sought gifts. After holding up before them the "grace of our Lord Jesus Christ" he appealed to them, in asking for their contributions as follows, "Let each man do as he purposeth in his heart: not grudgingly, nor of necessity"—note that word

(Continued on page 8)

## Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### I. AT LEAST ONE MONTH OF PREPARATION.

The success of an Every Member Canvass depends almost solely upon the preparation made for it. It does not matter how little, or how big, the church may be, nor does it matter whether it is located in the country, town or city. The Every Member Canvass can be made a glorious success if the proper preparation has been made for it. It does not matter how hard the visitors may work while taking the canvass, if little or no preparation has been made for it, the result will be doubtful.

#### 1. CAMPAIGN COMMITTEE.

The first step to be made in preparing for the canvass should be the election of a Campaign Committee. This committee should be composed of five men, three of whom are deacons.

#### (1) THE CHARACTER OF MEN ON COMMITTEE.

They should be men of prayer and vision and in whom everyone has confidence. Each of them should be of sound judgment, progressive and a tither.

#### (2) DUTIES OF THE COMMITTEE.

##### A. Make a tentative budget.

The committee should first make up a budget in which is stated the amount the church proposes to give next year to the objects named in the budget. They should present their tentative budget to the church conference. The church will be free to either adopt the budget as presented, or to change any part, or all, of it. The amount named in the budget as adopted by the church in conference will be the goal for the Every Member Canvass.

Jesus said: "Thou shalt love thy neighbor as thy self." Therefore, in making up the budget the church should plan to give at least as much to all the world as to her own local needs. The following are some items that should be included in every budget.

##### For Ourselves.

Pastor's salary  
Pastor's helper  
Pastor and wife to conventions  
Janitor  
Heat and light  
Insurance  
Church auxiliaries  
Supplies  
Repairs  
Incidentals

##### For Others

Foreign Missions  
Home Missions  
State Missions  
Christian Education  
Ministerial Relief  
Orphanage  
Hospitals  
Local Missions  
Miscellaneous missions

When a church adopts a budget it has merely begun its preparation for the Every Member Canvass. That is only the first of many steps that must be taken if the canvass is a success.

#### B. Revise church roll and secure addresses of each member.

This is necessary since some of the members are constantly moving and since new members are being added to the church, while others are being dismissed.

#### C. Divide the membership into groups of not less than twenty and not more than twenty-five.

If the groups are too small, it will require too many teams to do the canvassing. On the other hand, if the groups are too large, the canvassers will have to be in too big a hurry to do justice to the work. Each canvasser should be determined to, if possible, secure a pledge from each member in his group. This will require more time with some than with others. He should, therefore, have plenty of time.

#### D. Select Canvassers.

The Campaign Committee should select two

canvassers for each group of twenty or twenty-five members.

(a) These canvassers should be men. This is a man's job. It is true, women and girls can get pledges, but when they are depended on to raise the finances of a church the world gets the idea that church work is a feminine affair and will have little, or nothing, to do with it. Furthermore, where the average girl or woman got \$1.00, the right man, if he had gone, would have gotten \$5.00 or \$10.00.

(b) One canvasser on each group should be a man of experience, and associated with him should be a man who has never before had any experience of this kind. The experienced man should really do the canvassing, while the unexperienced man observes how it is done.

#### 2. CANVASSERS.

The canvassers, or the ones designated to take the canvass, should be selected at least three weeks before the time set for the Every Member Canvass. The success of the Every Member Canvass will depend largely upon them. They will need to be trained for their work.

#### (1) STUDY THEIR WORK.

The canvassers should meet with the pastor and Campaign Committee for conference and study. They should discuss the duties of the canvassers. They should in these conferences raise every objection they will be likely to hear while taking the canvass, and study how best to meet the objections without argument.

#### (2) READ LITERATURE.

They should read tracts and other literature on the Every Member Canvass, Stewardship, etc.

#### (3) STUDY THEIR GROUPS.

Each canvasser should secure, at least three weeks before the canvass, the names and address of each one he is to see during the canvass. The name and address of each individual should be on a separate card.

A. The canvasser should study each individual in their groups. If they are not already acquainted with each one on their respective lists, they should make it a point to meet them and begin to cultivate their acquaintance at least two weeks before the canvass.

B. They should learn as much as possible about the financial standing of each individual on their respective lists and make a note of same on their cards.

C. They should find how much each individual gave to local and denominational work last year, and how much they gave year before last, and try to get each member to promise at least as much for next year.

D. They should find what each individual is most interested in, so when they go to take the canvass they will better understand how to secure their interest in the work of the church.

#### (4) AGREE TO TITHE.

Each canvasser should by all means agree to tithe. They cannot lead others to tithe unless they themselves are tithers.

#### (5) AGREE TO LET EACH MEMBER OF THEIR FAMILIES SIGN PLEDGES.

They are going out to ask each member of the church to sign pledges. Certainly, they would not ask other parents to do what they themselves refuse to do. They will set the example by letting each member of their own families sign pledges, and then as they go from house to house they can tell others what they themselves have done, not to receive the praise of men, but that "others seeing their good works may be constrained to glorify their Father above" (Matt. 5:16). (See J. T. Henderson's tract "The Local Church and the Every Member Canvass", also "Financing A Church", pages 37-40).



# Mississippi Woman's Missionary Union

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### Blue Mountain W. M. S. Week of Prayer

The W. M. S. of Lowrey Memorial Church, Blue Mountain, observed the Season of Prayer for State Missions the afternoons of Oct. 3-4-5 with a good attendance, reaching 41 people including one visitor from afar and our two scholarship girls from College invited by the leader to be present when that topic was discussed. These two fine girls are active in the religious work of the College and we were glad to know them better. The programs were interesting and we are sure of a greater love for our State and the Cause of the Master in Mississippi. Our offering for State Missions was \$83.50 from 48 givers.

### W. M. S. Leaflets for Week of Prayer for World-Wide Missions

	Cents
Africa—On the Trail with a Missionary.....	4
Europe—Christianity's Opportunity in Europe..	4
Stories from Hungary.....	4
South America—Idolatry or Christianity?.....	3
China—The Awakening.....	3
Japan—The Eternal Feminine in Japan.....	4
Young Woman's Auxiliary	
The Star or the Sword?.....	2
Girls' Auxiliary	
Bankruptcy Plea.....	3
Royal Ambassador Chapter	
How Pulling Teeth Helped a Missionary to Preach.....	2
Sunbeam Band	
A Dog That Went as a Missionary.....	2
(NOTE: Order the above listed leaflets, ordering EARLY—please, from W. M. U. Literature Dept., 111 Comer Bldg., Birmingham, Ala.)	

### Stewardship

I bought gasoline; I went to the show;  
 I bought some new tubes for my big radio;  
 I bought candy and peanuts, nut bars and ice-cream.  
 While my money lasted, life sure was a scream!  
 It takes careful spending to make money go round.  
 One's method of finance must always be sound.  
 With habits like these, it's real hard to save;  
 My wife has ten "bucks" on a permanent wave.  
 The church came 'round begging. It sure made me sore!  
 If they'd let me alone, I'd give a lot more.  
 They have plenty of nerve! They forget all the past!  
 I gave them a quarter the year before last.  
 —Tabernacle Bulletin, Atlanta.

### Our Jewish Brethren Have:

A nation without a home;  
 A feast without knowledge;  
 A religion without power;  
 A Bible without a key;  
 A view without a vision;  
 A promise without its comforts;  
 A prayer book without a prayer;  
 A message without a Messiah;  
 A God without His grace;

A past without a present;  
 A future without a flaw.

### "The Apple of His Eye"

(Deut. 32:10)

So many nations are no more,  
 They left no racial traces;  
 But Israel is as of yore,  
 Not mixed with other races,  
 In all these years without a home,  
 Wherever you may see them roam,  
 You know those Jewish faces.

—C. K. S.

### Jews in Christian Science Churches

A writer to the Jewish Tribune raises the question, "Why are two-thirds of Christian Science Churches filled by the Jews, listening to lectures that last from one to two hours throughout the summer season?" Reply: Because the synagogues are entirely closed for three or four months.

The Christian Science Monitor is now publishing a Jewish column. This is the first attempt of that paper to attract the Jewish readers.

### 100 Per Cent Jewish City

Tel-Aviv (Jewish city in Palestine), has sprung up as by a miracle, in a very short time on the sand dunes near the sea shore north of Jaffa. It has the distinction of being the only 100 per cent Jewish city in the world, with a population of 45,000.

The following paragraph is quoted from an account in the September number of The Jewish Missionary Intelligence by Rev. P. Nyland, Missionary of the London Jews Society in Jaffa:

"Tel-Aviv is quite unique. It is the only town in the world whose administration is quite Jewish. The mayor, the town council, the police inspector, the street cleaners, the drivers, the porters, the camel drivers, the shoe blacks, they are all Jewish. Tel-Aviv was the first city in Palestine to introduce central water supply and electric lighting."

"As one walks the streets, especially in the evening, one might imagine oneself back in Europe. Yet there is something very eastern in the whole atmosphere. Although one can catch words of many different languages, yet Hebrew is THE language, and inside and outside the shops you may see the warning: 'Hebrew, speak Hebrew!'"

"There is another feature that strikes the visitor to Tel-Aviv: there is a constant hustle and bustle, a restless activity; one feels it. Every one is intent upon his business, and one cannot but admire the national enthusiasm and patriotism that is willing to labour, to endure, and even to lose, so long as the goal is reached ultimately."

### "Believing Jews"

#### From "Watch and Pray"

From different sources come reports of an increasing interest in Christianity by the Jews. In Palestine it is said some of the returning Jews are listening to the preaching of the Word with great interest. And even the son of Theodore Herzi, the founder of Zionism, has become a

Christian, and has joined the Baptist Church. During the past eight years, it is claimed, there were no less than forty thousand Jewish souls gathered into the church in Hungary alone. This is interesting when compared with the 72,000 Jews who are said to have joined Protestant churches during the entire nineteenth century. It is also said that five times as many Jews are Christians today as Gentiles in proportion to their population. And three times as many Jews are said to enter the Christian ministry as converts among other nations. In Great Britain and Europe, it is estimated, more than six hundred pulpits are occupied by Christian Jews.

No doubt Israel is awakening from her age-long slumber, and the time is drawing near when the "natural branches" will be grafted in again. Of course, the Jews who are being saved now all belong to the church, and have nothing to do with the believing remnant who will appear in the great tribulation. But nevertheless the day may not be far distant when the Jews will not only believe on Christ in increasing numbers, but will also be the missionaries for the whole world. It is said that the Jews today, in their dispersion, can speak 492 foreign languages, so they may indeed be able to evangelize the world in three and a half years, as they, unlike other missionaries, would not have to learn the languages."—Serving-And-Waiting.

At the University of Mississippi there are said to be 358 Baptist students, 352 Methodists, 191 Presbyterians, one Episcopal, 21 Catholics, 20 Jews, 12 Church of Christ, 2 Greek Orthodox, 2 Christian Scientists, 2 Unitarians, 1 Congregationalist, and 28 with no church preference.

### (Continued from page 7)

"necessity"—that is, let him not give because he must, as one handling another's property, for example, "for God loveth a cheerful (or hilarious) giver"—mark the word, "giver". It was the "Lord Jesus" who said "It is more blessed to give than to receive."

Why do we not follow the apostolic plan? It wrought wondrously in Apostolic times and it brought in overflowing contributions—the Macedonian churches giving "beyond their power".

Suppose our pastors should, during the coming months, concertedly and enthusiastically, seek so to hold up "the grace of our Lord Jesus Christ" before their people week by week that the love-chords would be set vibrating as were those of the early Christians.

How different might be those few months each Sunday morning when the collection plates are passed and each member would be saying in his heart as he places his offering in the plate: "Master, I love you; here is an expression of my love". What a mountain-top spiritual experience that might be. What rich streams of contributions might then come flowing tumultuously into the denominational treasury; and when the great treasury begins to overflow, the wheels will begin to turn, the clouds begin to roll back. The sunlight will burst forth in the Southern Baptist sky and a new day dawn for our world kingdom-program.



## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### The Budget Family

We have been having something to say about the Budget Family in each week's issue of the Record for some weeks and we are glad to announce that many of our unions are going to take the suggestions seriously and are making plans to introduce the family to some other churches in their association. The Marion Baptist Convention meeting October 30th will have this Budget program as part of their program one of the Intermediate B. Y. P. U.'s from Columbia putting it on. We know they will do it well.

### Quitman B. Y. P. U. Gets Out Bulletin

Prof. C. E. Hood, B. Y. P. U. Director of Quitman, got out recently an interesting bulletin. The bulletin emphasized the "Three Essentials Training of Youth". These three being the church, home, and school. Such emphasis means the advancement of the B. Y. P. U. idea, which means the spread of the Kingdom.

Question—How can I as pastor sell the B. Y. P. U. to the entire church?

Answer—Through the development of the General B. Y. P. U. Organization.

### Baldwyn Intermediates Mark Progress

The Baldwyn Intermediates for the past few years has been one of our outstanding unions in the state. Under the effective leadership of Mrs. Wm. B. Jones they have made high records in all points. They have been 100% tithers for some time. Three have volunteered for definite service, two for foreign service and one for home service. Eight of their members have kept up their Daily Bible Readings for two years, and a number of them keep the "Morning Watch", which means they do their Bible reading before nine each morning. Mrs. Jones has just recently graduated eight of these fine Intermediates into the Senior union and has received nine from the Junior union to take their places.

### Hurricane Creek Organizes Junior B. Y. P. U.

We are glad to report a new Junior B. Y. P. U. Hurricane Creek in Attala County has organized, and Mrs. W. B. Greer has been elected as leader. We congratulate this church on having made this advance step and know that the union is going to prove a great blessing to the church and especially to the Juniors.

### Ovett Had More Daily Bible Readers

The names of two fine Intermediate girls have been sent in to us from the director of the Ovett B. Y. P. U., asking for the Bible Readers

Certificate for them. We are glad to send the certificates and give here the names of Elsie Moser and Emile Jones, to whom the certificates go. No better way to become an intelligent and happy Christian than sitting at the feet of our God for a little while each day. Try it.

### B. Y. P. U. Work at Crystal Springs on the Boom

Dr. Talkington, the new pastor at Crystal Springs, writes that the B. Y. P. U. there is on the upward trend. The General B. Y. P. U. Organization has been set up and the membership increased in the last month more than 100%. They now have five unions with good meetings and fine spirit. Dr. Talkington knows and loves the work; he served as State B. Y. P. U. worker several years ago in Louisiana, and we are mighty glad to have him in Mississippi as one of our B. Y. P. U. pastors.

### Columbia Elects New Officers

The Columbia Church has a new corps of officers. We give below the list: Director, C. E. Nelson; 1st Associate Director, T. C. Griffith; 2nd Associate Director, F. C. Burkett; Secretary, Sidgie Griffith; Pianist, Mrs. E. R. Robinson; Chorister, Clifford Smylie; President Senior B. Y. P. U., Miss Dorothy Stringer; Leader Intermediates No. 1, Miss Ella Mae Stringer; Leader Intermediates No. 2, Prof. S. M. Crain; Leader Juniors No. 1, Mrs. V. W. Wilds; Leader Juniors No. 2, Miss Fannie Bell Allman. A fine line-up, and we expect to see some good results from this well organized B. Y. P. U.

### Harmony, Lafayette County, Organizes

The Adult B. Y. P. U. of Oxford recently visited the Harmony Church in the interest of organizing a Senior B. Y. P. U. A good crowd met the union and a splendid program was rendered, but the organization was postponed a few days. At the right time Bro. T. W. Black, one of the enthusiastic workers in the Oxford Adult union, went back to Harmony and the union was organized. Mr. Deshazor was elected President and reports since the organization are to the effect that the union is doing fine work each week.

Have just finished two meetings in Attala County, one with New Hope Church. We had a wonderful meeting there. I was moderator when they called Bro. L. A. Roebuck indefinitely and doubled the salary for him to what they have been paying. They are taking on new life and going after greater things.

The other meeting was with Pilgrims Rest Church. We had a good meeting there.

Then, we spent two days and nights preaching with the Sand Hill people.

I will go next to three different points in Arkansas.

—B. F. McPhail,  
Jackson, Miss.

### THE CLINTON MEETING

Bro. Geo. C. Cates of Louisville, Ky., had been secured to do the preaching in our meeting which began Sunday, October 2. On Saturday before that date, pastor Lovelace received a telegram from him advising that he could not come. Though there was a feeling of disappointment, the church was in a spiritual frame to proceed with the meeting. The Lord laid His hand upon the pastor to do the preaching and so indicated His will by special test which some of us will long remember. The church rallied to the support of pastor Lovelace in a fine spirit of sympathetic cooperation and the meeting continued for fifteen days.

Some features of the meeting stand out in unforgettable light. The praying should be mentioned first, because it was begun first. The week preceding the meeting had been devoted to special prayer services. Some 200 people covenanted to pray daily for the coming of the power of God upon His people. Every service seemed to proceed in an atmosphere of prayer the like of which I have seldom witnessed. Another feature of the meeting was the plain, pungent, powerful gospel messages by pastor Lovelace. I have listened to him preach for five years as my pastor, but I have never known him to proclaim the truth in such power and demonstration of the Spirit as during these days. He did a type of preaching much needed in this age in which we are living. The music, under the direction of Prof. Mackie of Miss. College, was another unusual feature of the meeting. The spirit of reverence in both leader and choir, the character of the songs used and the heart appeal in the messages in song inspired spiritual worship and prepared a wonderful atmosphere for the effective proclamation of the gospel. The Spirit of God came upon the people and moved quietly, yet powerfully from service to service. A citizen of Clinton who has lived here since before the Civil War and who belongs to another denomination, testified: "At every service I have attended I have felt the presence of the Spirit. This has been the best meeting I have ever seen in Clinton."

The results have been most gratifying. The meeting began with one of the greatest services I have ever witnessed. There were 85 additions to the church at this opening service. In the morning and evening services the first day, there were 116 additions, most of these were college students. The Lord added to the church from day to day till the number reached 204—179 of these coming by letter and 25 on a profession of faith. More students have identified themselves with this church thus far this session than I have ever known in any entire session before.

The closing day of the meeting, "that great day of the feast," will not soon be forgotten. The day began with a sun-rise prayer service, at which more than a hundred persons gathered. How the Lord came upon us and manifested Himself is difficult to portray in words. The rising tide of spiritual power swept in upon the eleven o'clock service. The preacher delivered his message to a great throng of people. In response to the appeal by the pastor, some 60 young people who had felt impressions for some form of definite religious service volunteered for any form of service the Master might indicate to them. A mighty throng of Christians, old and young, dedicated themselves anew to the service of the Lord. Seventeen united with the church, seven of them on profession. It was well nigh 1 o'clock before the service could be closed. The last service of the meeting was unique in character and brought a blessing to many. The ordinance of baptism was administered to those coming on profession of faith during the meeting. Following this service a copy of the church covenant was placed in the hands of the majority of those present. The pastor read and emphasized the obligations in the covenant. Then in the presence of the congregation approximating 1,000,

(Continued on page 16)

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## MT. SINAI

Mt. Sinai Baptist Church enjoyed a happy season of fellowship and visitation of Divine grace during the revival which began Aug. 28th, and closed the following Friday. We had for our help Brethren William P. Davis of Clinton and A. H. Childress of Sebastopol, and a great team they were. We did not have to learn to love them, for we had Bro.

Davis, with us last year during our revival and knew just what soul-stirring messages he could bring, and only those who have known Bro. Childress personally, and as pastor, can fully appreciate what he means to a church and community. We were very sorry to lose Bro. Childress as our pastor, but feel indeed fortunate to secure Bro. Davis since he must go.

Our meeting resulted in twelve ad-

ditions by baptism and five by letter.

Our church is adorned with a new piano, for which we are very thankful. In every way the meeting was an untold blessing to our church life and will continue to bear fruit to the glory of God.

A lady calling upon a minister to speak last at a meeting, made the following statement: "I have saved

the best until the last. I am reminded of the chocolate frosted cake I make for my children. I top each piece with half the kernel of a walnut. The children always eat the cake first and save the kernel until the last."

The minister responded by saying, "It is kind of you to save the nut until the last."—Ex.

# Books! Books! Books!

## BOOKS on MISSIONS!

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## The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home  
Read The Baptist Record to Your Children

"I can do all things through Christ who strengtheneth me."  
"A pessimist sees calamity where an optimist sees opportunity."  
"He does well who does his best, and to his Maker leaves the rest."

"Sit On the Lid and Laugh"  
"Build for yourself a strong box,  
Fashion each part with care;  
When it's as strong as your hand  
can make it,  
Put all your troubles there;  
Hide there all thought of your fail-  
ures  
And each bitter cup to you quaff;  
Lock all your heartaches within it,  
Then sit on the lid and laugh."

How many of us can do that?  
"Oh, dear", sighs Mrs. Glum, "My troubles and hardships are so many, I never see anything to laugh about or even smile". And "Dear me", pipes Mrs. Nervous, "who in the world can ever laugh when they have the time that I have, trying to get things done?" But "Why of course," says Mrs. Cheerful, "we can do that. We all have our troubles and trials to be sure, but we don't have to be a'ring them all the time and boring everybody talking so much about them. We can keep them in our 'strong box' and go ahead and do the best we can, and not be forever making a fuss about them."  
"Tell no one else its contents,  
Never its secrets share;  
When you've dropped in your care  
and worry,  
Keep them forever there;  
Hide them from sight so completely  
That the world will never dream  
half;  
Fasten the strong box securely—  
then sit on the lid and laugh."

This has long been one of my favorite poems and it has often helped me when I would be in "Mrs. Glum's" mood, or in the state of "Mrs. Nervous". No doubt most of us get that way at times but we don't have to stay that way do we but like "Mrs. Cheerful" say "of course we can laugh and sing lots of the time, if we try."

Let's try it more, all of us and "drop in our care and worry, . . . then sit on the lid and laugh"—Mrs. Helm.

### The Magic Word

The manager of a department in a big store said to one of the aisle managers:

"I like the smooth way you keep things running in your section, Parker. It sets a good standard for those who might not be so particular if your good results didn't keep them keyed up to their best efforts."

Warmed by the words, the man went about his work with a new zest. It wasn't long before he was saying to an alert little salesgirl:

"You have a very successful way

of handling hard customers, Miss Belle. I'm going to see what can be done for you by the way of rewarding such real merit."

Miss Belle flushed with pleasure. She was so happy that she was more successful than ever with the next troublesome, cranky buyer, and when she went out to lunch, she just couldn't help saying to the deft girl who served her order: "It's good of you to be so prompt. You must have guessed that I wanted to take a walk this nice noon hour."

The deft waitress carried the cheer of the friendly words in her heart all the rest of the day. It spoke out when her younger brother settled down to his studies that evening:

"It's not every girl who has a brother who stays in at night and studies and gets ready to make something of himself, instead of running the streets and getting into bad company. I'm proud of you, Jimmy boy. You're my heart's comfort," and Jimmy dug into his work all the harder and put away for good a certain "What's the use after all?" feeling that had been trying to get a foothold in his heart of late. The next day he said to the teacher, who had patiently explained a hard point, "You certainly know how to make it clear; I wish I knew as much as you do," and a little nagging imp of discouragement fled from the tired teacher's heart at once.

On her way home she paused to say to the small boy who sold her a paper:

"It's nice to know I can depend on finding you here, right on time, every afternoon, Billy. You'll make a good business man some day," and she smiled as she paid him.

Billy went home in such a glow of good feeling that he fairly shouted at sight and smell of the homely substantial dish of hash for supper.

"Say, mother, you're a dandy cook! A fellow can put in his best licks with a supper and mother like this at home waiting for him." And at the word—the magic word of praise—there vanished endless baskets of clothes to be washed and endless office floors to be scrubbed, and the world was a good place to live in, after all, when one had a fine boy like Billy coming home nights with his bits of money and his blarney.

Nor did she dream—nor do we dream, often—how that magic word has been traveling from heart to heart, touching each with the joy of sincere appreciation, inspiring each to better work and living before it passed on to repeat its good work.—Selected.

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### The Christian Warfare (Continued) II Cor. 10:4

By An Old Minister.

Every army has its banners, colors, or battle flags, which have much to do, if properly used, with the value, efficiency and success of the troops. The army of Christ is no exception to this rule. The Kingdom of God is spoken of as being "fair as the moon, clear as the sun, and terrible as an army with banners." No true soldier wants to see the colors fall to the ground or trail in the dust. During the war between the American Colonists and England at Fort Moultrie, the flag staff was cut into by a cannon ball, the flag falling on the beach outside the fort. At the risk of his life Sergeant Jasper leaped over the wall, picked up the flag, fastened it to another staff and set it up again. A short time afterwards he was mortally wounded at the battle of Savannah while fastening to the parapet the rent standard that had been presented to his regiment by Mrs. Elliot. His last words were: "Tell Mrs. Elliot I lost my life supporting the colors she presented to our regiment."

If the soldiers of Christ had courage and devotion like this, and would be willing to sacrifice their lives, if necessary, for the ongoing of the Kingdom, great and glorious results would follow. Our battle song should be:

"Onward, Christian soldiers, March-  
ing as to war;  
With the cross of Jesus going on  
before.  
Christ, the royal Master, leads  
against the foe;  
Forward into battle! See His ban-  
ner go!"

During the war with England (beginning in 1812) when the British guns were bombarding Ft. Mchary, near Washington City, Francis Key, who was detained on board an English vessel, gazed anxiously at the flag of his country, still floating triumphantly on the ramparts in the midst of the heavy cannonading, composed the soul-stirring song, in which occur the famous lines:

"The star spangled banner:  
O, long may it wave!  
O'er the land of the free, and  
the home of the brave!"

So, notwithstanding the tumult and confusion by which we are surrounded in this life, every lover of Christ should be anxiously concerned for the safety and success of the interests of His Kingdom. The sentiment of every loyal heart should be:

"Stand up, stand up for Jesus, ye  
soldiers of the Cross.  
Lift high the royal banner; it must  
not suffer loss."

During the terrible battle of Gettysburg, (July, 1863), it is said that a Mississippi regiment was trying to advance against the enemy; but as the Yankee bullets were being poured upon them like leaden hail, the poor fellows faltered and paused for a moment, so that the color bearer advanced a few paces ahead. Someone said: "Bring the colors back to the regiment". As quick as

a flash, the color bearer replied: "Bring the regiment up to the colors!"

There seems to be an almost universal desire to lower the standard; to tread "the primrose path"; to be "Carried to the skies on flowery beds of ease;

While others fought to win the prize,

And sailed through bloody seas."

Everyone, like David, should form the high resolve, that "in the name of our God we will set up our banners"; knowing that "His banner over us is love". The Prophet, in urging the armies of Israel to "go through the gates" and take possession of the stronghold of the enemy, among other things said: "Lift up a standard for the people". When an army is engaged in conflict, as long as the colors can be seen above the smoke and dust of battle, their courage is sustained. But when the colors are cut down, or trailing in the dust, there is apt to be a loss of courage and possible defeat. Hence, it is said: "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth". Let us display the banner of Truth and Righteousness, by our lives, teachings and influence.

"As Moses lifted up the serpent in the wilderness, even so must Christ be lifted up."

"Fling out the banner! Let it float,  
seaward and skyward, high and  
wide;

Our glory only in the cross; our only  
hope the Crucified!"

"There's a royal banner given for  
display,

To the soldiers of the King;  
As an ensign fair we lift it up to-  
day,

While as ransomed ones we sing."

"Marching on! Marching on! For  
Christ count everything but loss!  
And to crown Him King, we'll toil  
and sing

Neath the banner of the cross!"  
(To be continued)

### HELP THE CHILDREN

The "Old reliable" Mobile and Ohio under date of Sept. 24th, 1927. "I wish to advise we will arrange to furnish a box car and operate it in our local trains, State Line to Meridian, November 25-26, for handling of donations destined to Orphanage and Old Ladies Home at Jackson, Miss.

The car will lay over at Waynesboro night of 25th and will pick all donations on November 26th. The Mississippi Eastern will carry all donations to Quitman on November 25th. Will not every church in Clarke and Wayne make a donation to these worthy objects. The Baptist and Methodist have over 400 mouths to feed and clothe. I will furnish an empty half barrel to every public Molasses mill that will try and get his customers to fill it with sugar cane Molasses and see that it is delivered to the nearest depot on the M. & O. R. R. or Miss. Eastern. Lauderdale County sends full car load, could not Clarke and Wayne send car load.

W. H. PATTON.



## Sunday School Department

### THE SUNDAY SCHOOL LESSON

October 30, 1927

R. A. Venable

#### Amos Denounces Sin,

Amos 2:4-12

1st—"Thus saith Jehovah, for three transgressions of Judah, yea, for four, I will not turn away, I will not turn away the punishment thereof; because they have rejected the law of Jehovah, and have not kept his statutes, and their lies have caused them to err after which their fathers did walk. But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem." (Verses 4-5.)

The prophet here delivers a message from Jehovah to Judah. This message is a warning of the doom which is to overtake Judah, as a nation.

Amos does not undertake to number the transgressions of Judah. If one, says, "three", add another, and so on. There are numerous. They have left the elements of national decay and ruin. The inevitable penalty is tardily coming with relentless tread and there is no way of escape. Judah will not, cannot, repent. Their transgressions have been so flagrant and so persistent that Jehovah will not interpose to avert the terrible judgment. "I will not turn away the punishment thereof."

They have turned away from keeping his laws and his statutes and turned to walk in the ways of their fathers in worshiping at the shrines of idols which are "lies". They have turned their worship into a devotion conformably to the superstitions, licentious and cruel, corrupt and corrupting idolatry. For this apostasy from Jehovah, their repudiations of his laws and his statutes he will send a fire upon Judah, and it shall devour the palaces of Jerusalem. This terrible judgment was visited upon them when Jerusalem was razed to the ground, her people carried in captivity to Babylon.

#### 2nd—The Transgression of Israel

"Thus saith Jehovah, for three transgressions of Israel, yea, for four, I will not turn away the punishment thereof; because they have sold the righteous for silver, and the needy for a pair of shoes. They that pant after the dust of the earth on the head of the poor and turn aside the way of the meek; and a man and his father go in unto the same maiden to profane my holy name, and they lay themselves down beside every altar upon clothes taken in pledge; and in the house of their God, they drink the wine of such as have been flogged." (Verse 6-8.)

1. Such is the bill of indictments drawn by the prophet against the kingdom of Israel. A more diabolical list of vices and crime were never alleged against any people. Crime and sins of such terrible enormity as

to make the denizens of darkness tremble and inspire the henchmen of the devil with a sense of shame and loathsome disgust.

2. The contents of this indictment need only to be set in order that their hideousness may be seen, in all their frightfulness and corrupt moral deformity. Greed for wealth, inhuman oppression of the poor, fraudulent robbing them of their garments for debt, unbridled licentiousness, corrupting the courts of justice by bribery, thwarting the purpose of the meek and the flaunting of their luxuries, corruption everywhere. All this, under the sanctity of religion. Such enormities, masquerading in the toggery of religion, filled the righteous soul of Amos with indignation and called forth his terrible anathemas of condemnation. These crimes, vices and sins were in contravention of the laws of Jehovah, whose dominion is universal and whose will must be regulative of the lives and conduct of men everywhere. For a season this high tide of wickedness in Israel had not broken the silence of Jehovah, but now He speaks, through the lips of his courageous minister of righteousness. He offers no terms of compromise, no extenuation of their guilt and no palliation of the flagrancy of their crimes and no alleviation of the terrible penalty for their sins. The righteousness of Jehovah's moral administration must be upheld, the penalty must be paid. Israel had been heaping up wrath against the day of wrath and the righteous judgment of God. There remained to them now only "a certain expectation of judgment and a fierceness of fire which shall devour the adversaries of Israel's God. But Jehovah does not smite without warning, nor avenge himself of the sins and crimes of men and nations except in the light of his benevolent activities among them as benefactor, leader, law giver and protector. The gravity of their sins appears in the light of the abundant blessings which Jehovah has bestowed upon them. With the denunciation of Amos of Israel's sins and crimes and the forecast of the impending doom awaiting them, he throws into bold relief the goodness of Jehovah toward them down through their past history.

3rd—"Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong like the oaks; I destroyed his fruit from above, and his roots from beneath. Also I brought up out of the land of Egypt, and led you forty years in the wilderness to possess the land of the Amorite. And I raised up of your sons for prophets, and your young men for Nazarites. Is it not even thus, O ye children of Israel, saith Jehovah? But ye gave the Nazarite wine to drink and commanded the prophets, saying, Prophesy not." (Verses 9-12.) The Amor-

ites were a war-like people, tall and strong, living east of the Jordan. They are numbered among the people which Israel encountered in the march from Egypt to the land of promise. The name, in this passage, takes on a wider meaning, and includes all the enemies driven out by Israel in taking possession of the land which God, by promise, gave to the seed of Abraham. These enemies, formidable, numerous and organized, were extirpated by the presence and power of Jehovah. It was Jehovah's power which made all the leaders of Israel's armies effectual in subduing their enemies. For this special and matchless goodness of Jehovah, the people gave no thanks, but the basest ingratitude in return.

2. God had honored Israel in calling many of her sons to be prophets. Through these special organs, the prophets, Jehovah had made known his will to his chosen people. An ever enlarging disclosure of Jehovah's character and his purposes was made to the people through their sons. The prophet is a man of a divine mission. He is a seer of divine things, he is inspired with the power to discern the spiritual truth applicable to given situations. He is a man of a God-given message, the mouth-piece of God, to give utterance to the divine will. His message adds to the sum of revealed truth. His knowledge is not the result of human observation, nor the product of human thinking. The hidden wisdom of God makes up the content of his message. His message was authoritative with an impelling purpose. Their relation to Jehovah clothed them with a sanctity and claims upon the reverence of the people and a ready response to their deliverances. A disregard of their high calling, and disobedience to their messages was a flagrant sin against the divine will, and invited the wrath of Jehovah. The king and the people of Israel had wilfully disregarded the messages of the prophets, more they had commanded to cease their proclamations of Jehovah. King and people had turned away, and gone into the gross and corrupting sins of idolatry. Their blatant disregard of Jehovah's will had provoked his wrath, from which there was no escape.

3. Jehovah had called their young men to be Nazarites; a class of young men, called to a special consecration their lives to the services of God; men who were separated from all worldliness, self-indulgence, luxury, licentiousness and sensuous pleasures which tend to degrade and corrupt the hearts and lives of men. They were separated from all others whose Nazarite life was entered upon by taking the vow (See Num. 6th chapter). They were the exemplification of the highest forms of Israelitish piety and devotion of the Hebrew religion. They were paragons of self-denial and personal devotion to the highest ideals of a religious life. These men were a constant rebuke to the sensuous, luxurious and self-indulgent, among whom they lived. Instead of inspiring the spirit of emulation, they inspired the spirit of contempt and

violent scorn in the devotees of idolatrous corruption. The outward garb and habits of life were such as to invite special attention and the tokens of their separation served to segregate them as a distinctive religious guild. Long hair, an unshaven face and abstinence from all intoxicants and unclean foods invited the contemptuous gaze of the curious and the ridicule and aspersions of an apostate people. True to the instincts of a corrupt heart, the devotees of idolatry sought to drag down to their dissolute level those whom Jehovah called to exemplify the purity of life and devotion of the spirit for which he had led Israel out of Egypt, guided them, blessed them and organized them into a kingdom. The wicked and dissolute are ever on the alert to bring the pure, the noble, the loyal and the good down to the moral level, upon which they are moving. It is easier to corrupt others than it is to reform oneself; easier to make a drunkard of a sober man than it is to make a sober man of a drunkard; easier to corrupt a pure woman than it is to make a corrupt woman pure. You can make a good child bad much easier and quicker than you can make a bad child good. You can degrade a good nation with less effort than you can make a depraved and lawless nation good. Israel had neither the desire nor the power to reform and restore itself to the high level of loyal devotion to Jehovah which was exemplified in the life of the Nazarites. They chose rather to corrupt these men of spotless character. Could they induce them to break their vow of absolute abstinence from all intoxicants, the rest would be easy. They gave them wine to drink; they would make them drunk. They would drown every holy desire with the cup, and sweep away every noble impulse and displace every craving for God and holy things by the sensuous desire of a nature inflamed by strong drink. Befouled in mind and body by the pollutions of an idolatrous devotion, they not only took pleasure in the most revolting forms of licentiousness, but sought to corrupt the agencies and instruments of Jehovah; hastened to attest his authority and vindicate truth and righteousness among men. King and people had assaulted the throne of the God of Israel and filled up the measure of their wickedness. There remains to them the fury of his wrath, which will break upon them in his own good time. The day of repentance and recovery has passed forever, there is no invitation to return. Israel's doom is fixed forever.

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## East Mississippi Department

By R. L. Breland

### History

HISTORY consists of the achievements of the leading actors in any phase of life. For instance, the history of America is but the relating of the things that the leaders of America have done since it was founded. So it is in all other matters. The history of the Baptists consists of the doings of the leading men and women in that great denomination. To secure a correct history of the Baptists of Mississippi we will have to secure the achievements of the leading Baptists who have lived and wrought in our great state. To do this it will be necessary to get the doings of the churches and other institutions of the state belonging to the Baptists.

The preservation of the historical facts of our denomination is very essential and will be helpful in many ways. Some one has said, "Blessed is that nation that has no history"; but it is my opinion that this is not correct. The past achievements of a nation as well as a church will act as a stimulation to greater things by those of the coming years, especially if the history is one capable of inspiring. In the history of the great Baptist Church, or churches, there is nothing to bring the blush of shame to the cheek of any one, but much to bring inspiration and commendation. The world owes the Baptists a debt of gratitude that it does not recognize fully. It was the Baptists that kept the church alive during the dark ages while the "woman" of Revelation was hiding in the wilderness. No other organization of people claim to go back behind, or even back to, that period of privation and suffering save the Catholics, and it was the Catholics who brought on and made possible those years of darkness, persecution and martyrdom. So of course that so-called church cannot in the face of the Bible lay claim to being the church that Jesus set up. The Baptists do go back to, through and beyond those days of darkness, so it is a sure fact that this body of Christians kept alive the church with the help of the Lord.

When Martin Luther and others started the Reformation they found this body of Baptists scattered out in every nation in the land, and they took up the movement with vigor and carried it on to success. When this fair land was discovered and began to be settled the Baptists came along and started the work here in America. They took a leading part in all the wars and in every movement for political and religious liberty. When the Constitution of the United States was in the making Thomas Jefferson took the constitution of a little Baptist church as his model, and thus we have a great democracy because Baptist churches

are pure democracies. So again I will say to the world, and especially this country of ours, have much to thank Baptists for.

Since the world owes the Baptists so much, it will be a shame if that denomination fails to leave to future generations a correct history of the men and women who had a part in this great work. We have no full history of the past deeds of the Baptist churches in this state. We have several good histories, but none of them can be anything like full, for the writers did not have the necessary information before them from which to make the history complete. Now the Baptist Historical Commission appointed at the last session of the State Convention was appointed for that very purpose. In the old associational minutes that are going to waste in the homes of our Baptist people over the state, in the old church records which are also being destroyed and their valuable history forever lost and in the memories of our older Baptist men and women is just the information needed to make a complete and correct history of the Baptist cause possible.

So, will all of you Baptists go down into your old trunks, chests and other places where articles of past days lie hidden away and get up all the old associational minutes and church records, the older the better, and send them to Dr. P. I. Lipsey, Clinton, Miss., who will place them in the library of Mississippi College for safe keeping and preservation, so that they will be where the historians can get at them to compile and publish the wonderful history therein contained. Do this at once, they will sooner or later be destroyed in your home and here they will be indefinitely preserved. Please do this for the cause.

### Notes and Comments

I notice that the Thomastown and Wake Forest Baptist Churches, Leake County, have voted to consolidate and form one strong church. That is the only way, of course, the Baptist Churches can be consolidated, but if more will take that wise step the cause will be greatly helped.

Recently I was with Pastor E. J. Hill in his Wednesday evening prayer meeting. A good crowd was present despite the fact that the great Fair was on. The church is studying the book of John at these weekly meetings. The pastor seemed encouraged.

Last week the writer and Mrs. A. C. Brister went out with Pastor C. T. Schmitz to Pleasant Grove and organized an Intermediate B. Y. P. U. with some 20 members. William Martin was elected President; Miss Claudie Youngblood, Vice-President; Miss Beulah Dees, Secretary; Miss Viola Porter and Miss Robbie Dees, Group Captains. The work is progressing at this good church.

I have had a number of cards and letters telling "that you can count on me to join you in reading the whole Bible through in one year

starting Nov. 1st." May hundreds join this band.

In a letter from Bro. P. W. Mathews of Coldwater Baptist Church, Neshoba County, he says: "Everything is going just fine here. Lumber being hauled for the church. I have been elected B. Y. P. U. Director for the church and I am going to do my very best in this work. We are going forward and not backward. I have the best bunch of young people you can find anywhere to work with."

My good friend, Rev. T. J. Smith, whom I helped to ordain at Fellowship, Choctaw County, some years ago, is now in LaGrange Baptist College, Missouri, and has full-time pastoral work in churches nearby. In his recent letter he stated that he had been confined to his room with rheumatism for some months, but is able to get out with the aid of his crutches now. Glad he is getting to his work again.

Sorry to lose Rev. C. T. Johnson from our evangelistic force, for he has done a splendid work the short while he has been in the work, but he is going to a wonderful opportunity over at Carthage and Walnut Grove, Leake County.

### WAYLAD!

I have traveled a great deal within the last thirty years. I have traveled day and night, on horseback, in buggies and in Ford cars. Only a few times have I felt the need of a gun for protection, and in each case my fears were groundless.

However, new experiences come to all of us. While driving through the Smyrna neighborhood recently, I was ordered to stop at a certain point. The tone of the voices demanded obedience, and I obeyed.

These parties were not novices in their business, and their work was soon over.

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Happy to be alive, I hurried away to let my people know about my experience. These people were some of the ladies of Smyrna Baptist Church, aided by a few men. They had taken from me a few stammering words of appreciation for a nice lot of chickens, canned goods and fresh vegetables.

That's what I call being "Way-laid" right. May the Lord ever bless such highway-men, even though the most of them be women.

Happily,

—Bryan Simmons.

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BLUE MOUNTAIN COLLEGE  
NEWS

## Sunday School.

An interesting program was rendered by the Sophomore class, in the opening exercises of Sunday School last Sunday morning. Their subject was Bible Study and some fine thoughts were brought out.

## Prayer Meeting.

One of the most interesting prayer services we have had was the one last Friday, led by Dr. D. M. Nelson of Mississippi College. His remarks were based on the Scripture "Blessed are the poor in spirit for theirs is the Kingdom of Heaven." The number present for this service was one hundred twenty-seven.

## A. &amp; M. Conference.

The students are quite enthusiastic over the Student Conference at A. & M. College, October 28-30. A very unique program was presented at Chapel, Wednesday morning, giving the student body an idea as to what the Conference is, and what it will mean to all who take advantage of the opportunity to go. Blue Mountain College expects to be well represented at this conference and is proud of the fact that it's President, Dr. L. T. Lowrey, the Student Religious Director, Miss Mary D. Yarbrough and two of the students, Misses Martha Gates and Jacqueline Senter are on the Program arranged for the conference. Special prayer is being offered daily for the success of this great Conference, and that it may bring a rich blessing into the lives of all who attended it.

RUBY TALBOT,

B. S. U. Secretary.

## RESOLUTIONS

We feel content that it was in direct answer to prayer that God sent Brother and Sister W. H. Thompson to labor with us a little more than two and a half years ago.

Their consecrated christian lives since coming to us have been a blessing and a benediction to all those who have had the happy privilege of knowing and working with them. They have been unceasing in their labors to build up the Master's kingdom in this part of His vineyard, and their unselfish devotion to His cause at all times has been the means of bringing many of us in closer touch with Him.

Their loving ministrations in times of trouble shall ever remain a sacred memory in our hearts. Many a fevered brow has been soothed, many a broken heart has been comforted and many a life has been saved for service by their kind and sympathetic work and their untiring efforts to be of service to others regardless of class or creed.

They have grown into our hearts and it is with reluctance that we bow to His will who doeth all things well, but

WHEREAS, God has called them to labor in another part of His vineyard, and

WHEREAS, We realize that we should be unselfish in the cause of Christ and be ever ready to say, "Thy will be done"—Therefore be

it resolved:

1st. By the West Laurel Baptist Church in conference that we accept the resignation of Bro. Thomppson to be effective October 1st, 1927.

2nd. That we commend them to the Port Gibson Baptist Church, of Port Gibson, Mississippi, as loyal, faithful servants of God, worthy of the highest confidence and esteem and that we extend to them congratulations of securing the services of these "tried and true" laborers for Him.

3rd. That these resolutions be recorded in our church minutes, that a copy be given to Bro. and Sister Thompson, a copy sent to the Port Gibson Baptist Church and copies sent to the Laurel Daily Leader and the Baptist Record for publication.

## WEST LAUREL BAP. CHURCH,

Harry Smallwood,  
W. O. Hedgpath,  
Horace Headrick,  
Committee.

## REPORT ON MUSIC

The spirit of music like an Archangel presides over mankind and all visible creation. Her afflatus divinely sweet, divinely powerful, is breathed on every human heart, and inspires every soul to some nobler sentiments, some higher thought, some greater action.

O Music; sweetest, sublimest ideal of omniscience, first born of God, fairest and loftiest Seraph of the celestial Hierarchy, muse of the beautiful daughter of the universe. In the morning of eternity, when the stars were young, her first grand oratorio burst upon raptured Deity and thrilled the wondering Angles; all Heaven shouted: Ten thousand times ten thousand jeweled harps, ten thousand times ten thousand Angel tongues caught up the song; and ever since, through all the golden cycles, its breathing melodies, old as eternity, yet ever new have floated on the air of Heaven.

Great music is always sad because it tells us of the perfect: and such is the difference between what we are and that which music suggests, that even in the vase of joy we find some tears.

When we stop to think of the wonderful power there is in music is there any wonder that we feel that it is very necessary to have the very best music in our churches?

The time has come when good singing is considered essential to the best work of the church. Many people go to church for no other purpose than to hear the music, therefore it is well for us to make the music the very best possible, in all of our services and in doing this we will seek to make it just as worshipful as possible.

Sacred music always has its effect on sinners. It causes them to feel their littleness, and unworthiness, and gets them in the proper attitude to receive the Word of God from the minister.

Then too, singing songs of praise is a great and glorious way in which to honor our Lord. He tells us in His Word to praise him with the Psaltery and the Harp and to come before his Courts with praise and

thanksgiving.

God is calling young men and women today as never before to give their lives to the cause of gospel music, both as gospel singers and players, and as teachers of music in our churches, colleges and seminaries.

MRS. J. A. DORSETT.

## CHRONOLOGICAL

Norma Katherine, daughter of Mr. and Mrs. C. B. Williams, was born Dec. 2, 1924, and died Oct. 9, 1927. Rev. E. C. Hendricks conducted the funeral service at Union Baptist Church, Clarke County, Miss., Oct. 10, 1927, in the presence of a large sympathetic congregation.

She was sick only about 18 hours with something like ptomaine poison. She was so healthy, plump, and intelligent, having beautiful black hair, bright blue eyes, fair complexion, and round face. She was the pet of all who came in touch with her sweet life. It was a common expression, even among strangers, "She looks like a little doll". So many said while taking the last sad look, "That is the prettiest, sweetest corpse I ever saw".

She was to all who lived near her a bright sunbeam. We cannot now see why she was taken so soon and suddenly, but we will later on:

She left father, mother, a little brother, Charlie B., two grandmothers, grandpa, and host of other kin and friends to mourn after her.

"She took the cup of life to sip,

But found it bitter to drain.

She meekly put it from her lips,

And went to sleep again."

—"Grandpa",

Her Constant Companion.

## NATCHEZ

The most constructive and the greatest revival ever held in the city of Natchez was brought to a close on Sunday night, October 16th, after being in progress for the two weeks prior to that time. Rev. D. Wade Smith and his singer, Mr. M. E. Perry, had charge of the campaign, under the direction of the pastor of the First Baptist Church of that city, Rev. W. A. Sullivan. In every point of the campaign did it excell. No gathering of this city has been recorded that outnumbered the peak nights of the revival. On the first service of the campaign, on Sunday night, after a heavy rain had fallen on Saturday and most of Sunday, even drizzling during the preaching hour, the tent was filled. On the following Sunday night it was estimated, conservatively so, that from 1800 to 2000 people attended the service. On the closing Sunday night at least 2500 people heard the sermon. On this night, as on the Sunday night previous, the choir stand accommodating 35 voices, was filled; children sat on the platform and on the ground, the tent was crowded and every available space was filled. Many seats and benches were placed outside the tent and these were also filled. Hundreds stood while hundreds of others drove their cars up to and fac-

## IN MEMORIAM

## Obituary

At the home of her son, Slaydon, in San Antonio, Texas, Mrs. T. D. Bush, age 81 years, fell asleep Oct. 7, 1927.

Mrs. Bush, formerly Miss Emily Price, married Rev. T. D. Bush, pastor for many years of Baptist churches in Mississippi and Louisiana, who preceded her by several years to the Heavenly Home.

Mrs. Bush has been a loyal Christian since early life. At her home in Pleasant Hill, La., she taught a class in S. S. until a few weeks before her death.

She leaves six daughters and three sons, besides a host of relatives and friends, who will deeply miss her.

## RESOLUTIONS

Through earths discords one triumph is sweeping

Through life's dull fabric runs one thread of gold

Blessed are they who in the Lord are sleeping

The pure in heart the Father shall behold.

Whereas our Heavenly Father in His infinite wisdom has seen fit to call from our midst one of our beloved Sisters and co-workers, Mrs. Mollie Sibley Nesmith, whose life has been full of good works and a great inspiration in all of our church activities; be it therefore resolved, that in honor, love and appreciation we the members of the Osyka Baptist Church, Sunday School and W. M. U. jointly acknowledge our loss and express our deep appreciation and thankfulness to God for her faithful service to each of these organizations.

Resolved, second, that we express our love and gratitude for her exemplary life in our midst, and be it further resolved that we extend our sympathy to her bereaved relatives and friends and pray that they will look to him for comfort who said: "Come unto me all ye that labor and are heavy laden, and I will give you rest." To this sweet rest our sister so graciously entered.

Resolved, third, that a copy of these resolutions be sent to her near relative and a copy be spread on the minutes of our church, Sunday School and W. M. U., and a copy be sent to the Baptist Record for publication.

Respectively Submitted,

Mrs. Lula Anderson

Mrs. Bertha Jones

Mrs. S. A. Williams

Committee.

ing the tent and crowded them to their fullest. Others stood in the street, blocking traffic while many sat on the curbing across the street in order to be comfortable and hear the last appeal of the evangelist. Some even sat on the door steps and galleries of homes near by and got every song and word of the service. Traffic officers reported dozens and scores who came and turned away



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Mr. Perry was given the finest of support in the choir. Many of the best voices of the city came every evening, regardless of rain, cold of previous engagements and helped with the music. Others of the city came with their instruments and helped in the orchestra. The congregation singing was much enjoyed at every service. The manner in which Mr. Perry handled both the choir and congregation called forth much favorable comment and praise. His solo work was also of the highest type. The work of these two men in our River city has done much for the Baptist cause in this section.

Mr. Smith endeared himself with hundreds of the city. He is a tireless personal worker, earnest in his preaching and a man who understands human nature to a large extent. His type of preaching the gospel is not only what we of Natchez needed but any other city in the State would profit by using Mr. Smith and his singer. He has no tricks of the trade, only preaching the Gospel and extending the call to those who want to accept. His work here was purely evangelistic as only night services were conducted. He did not get to deliver any of his sermons to the Church itself, his messages all having the appeal to the lost and to unenlisted Baptists.

The final results were these: 96 people united with the Baptist Church. Four others made a profession of Faith but did not unite with any church at that time of their profession. Practically every one who came were grown people who will mean much to the Church life of that city. The people of the city were revived and the Baptists as a whole got a new vision of their duty and opportunity. After all expenses were paid about \$175.00 was turned over to the Board as an offering.

Rev. W. A. Sullivan, pastor of the Church, has led his people here into a great year's work. Many in the Church building are to be made within the next few weeks. A beautiful Pipe organ is to be installed along with other improvements and changes in the building. The People are working shoulder to shoulder with the pastor and his good wife and the accomplishments of the past nine months have been an inspiration to all.

Evangelist Smith and Singer Perry are to be in a meeting in J. J. White's Lumber Camp beginning the 23rd and continuing eight or ten days. May the Lord bless them in their new field as He did here in Natchez.

Some high lights of the campaign were the excellent support of the daily paper, giving front page space every day of the meeting. The Saturday night crowds were as large as any other week night, two road shows did not in any way interfere with the interest or attendance of the meeting and regardless of rain and cold weather the people came night after night. The tent was well heated and comfortable every service.

Church Reporter.

### A VAMP Jennie N. Standifer A SHORT, SHORT STORY

"You're a cruel vamp, Anastasia Dobbins," declared Aubrey Dupont with a becoming frown on his handsome face. "You have won my heart and will not listen to a plan for a life of happiness. Why so merciless, beautiful angel?"

"I am neither beautiful, nor an angel, and I have doubts about a woman ever being happy if she divorces her husband merely because—"

"Because you are not congenial, and he cares only for making money. He doesn't appreciate you. Your charm would vamp a man of stone. I have been traveling salesman for your husband for a year, and he has never—"

A stout, elderly man entered the office and said briskly:

"I want you to take several crates of Dobbins & Company's Preserved Citrus Fruits to the Orlando Fair; this morning, Dupont. My wife will go with you in my car, and arrange the exhibit in our booth. I must meet a party at the ten o'clock train. Stacy, you dress while I give Dupont some instructions."

Mrs. Dobbins left the office without a word. Her home was next door to the preserving establishment. As she dressed she surveyed her reflection in the mirror.

"I don't see how I could vamp any one," she told herself. "I'm too tall and thin, and my skin is sallow. My hair is drab, and getting gray. I'm plain ugly, and almost forty."

"Come on Stacy," called Mr. Dobbins. "I will get through with this business and reach the Fair early in the afternoon."

After Dobbins had turned away Aubrey Dupont gave Mrs. Dobbins an admiring look and remarked:

"How a man can be so blind to your charms I cannot see!"

"It is his way," defended the charmer.

"But you, fair lady, are without your affinity. How glorious life would be with you ever by my side! As I have said, you have vamped me."

"I never intended to vamp you. I am older than you."

"Age makes no difference when souls are mates. I shudder to think of my future without you."

Mrs. Dobbins was silent, but by the time the Fair was reached she felt like a criminal of deepest dye. After aiding in the arrangement of the citrus fruit preserves, she slipped through a side door into a flower garden, which was surrounded by a hedge, and sank down on a rustic seat. She had ruined a man's life, and there was no remedy! She could not bring herself to consent to a divorce, although she was an unloved wife.

"You ought to invest in that preserving company, Dupont," said a voice on the other side of the hedge. "Everything in Florida is going on a boom, and stock in that plant will double in value when the Fair closes."

"I'm going to do better than buy stock, Tom. I have about persuaded that raw-boned scarecrow who has helped Dobbins get rich to divorce him. Half of everything is in her name. I will marry her and have a neat fortune without risking a penny in investments."

"That will be great, old scout."

The speakers passed on. Mrs. Dobbins gasped for breath, and then laughed as merrily as a care-free girl. Later, she returned to the booth. Throughout the day she treated Aubrey Dupont with cold contempt.

Going home late that afternoon, Dobbins asked:

"Don't you want a new, up-to-date house near one of the lakes, Stacy?"

"Yes, John."

"Then you shall have it, honey."

I ain't much to talk, but you have been the best wife a man ever had, and I love you better and better as we get older. We'll plan a mansion and begin a honeymoon all over. Why Stacy—What has happened? You are beautiful!"

"It may be your love-making has changed me, John, or perhaps I have vamped you."

### GANDER WILD

October here with leaves aglow,  
The Summer days have fled,  
The other night I lay awake  
Weary on my bed.

And as I lay I heard the call  
Of a gander in its flight,  
As He winged his way onwardly  
By faith and not by sight.

Startled by that clarion call,  
As a soldier half asleep  
Starts and is reminded of  
The post that he must keep.

I rose and flung the shutter wide  
And strained an eager eye  
To catch a gleam of that wanderer  
As he sped across the sky.

What far off waters does he seek  
His weary wings to rest?  
And in what sylvan waters will  
He rest his weary breast.

Often when I listen to his call  
I long then to embark  
From out these earthly marshes  
Where hunts the fowler dark.

Gone to some vast and open sea  
Where one by one my kind,  
Those whom I love and who love me  
In safety there to find.

Welton Pitts.

### RECENT REVIVALS

Pastor L. S. Cole of Marks recently assisted Pastor Neel of Lambert in two good meetings, one with the Lambert Church with Mr. Doty leading the singing, the other at Spring Hill, out from Charleston. Both meetings were well attended, good interest was shown and several additions by baptism were received at both places.

Bro. Cole is a young man of splen-

did qualities, lovable personality, and an unusual compassion for the lost. His earnest messages stirred the hearts of his hearers and greatly strengthened the entire membership.

Pastor Cole is to hold a meeting in his own church at Marks the latter part of November, with Singer Fred Scholfield of Birmingham assisting him.

### UTICA MEETING

Our meeting began the first Sunday in October, lasting eight days. Brother J. E. Byrd came on Sunday night and declared the truth in no uncertain terms twice each day, directed the taking of a religious census, held three conferences with Sunday School officers and teachers on afternoons.

Results: several added to the church by letter and baptism; such plans put in operation that we have a decided increase in S. S. attendance; church decided to go to full time beginning January first; budget to carry an increase for benevolence as asked by Dr. Gunter.

Other good things are apparent, and will be more so as the days go on. Byrd is one of the outstanding evangelists? We give our heartfelt thanks to our Heavenly Father for the gracious blessings we are receiving.

OWEN WILLIAMS.

### McIVOR'S MISSION DAY

The second Sunday in October the Church came together for a mission service. I did my best to preach a mission sermon. After a bountiful dinner the Sunday School presented a program that was helpful and inspiring. Then, Bro. N. G. Hickman, from Sardis, Miss., delivered a helpful and inspiring sermon on Missions, after which we took up a collectio, amounting to \$25.26 for Missions.

McIvor has had a church building and furnishing problem, for the storm a few years ago swept this house away. They have a nice house of worship and it paid for without any help from the Board. Some churches in the Association helped some.

We had a fine meeting. Had ten baptisms. Bro. Hickman helped in the meeting. He is good help and a fine preacher.

S. H. SHEPHERD.

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## BOOK NOTES

Orders for any books reviewed should be sent with remittance to the publisher or to The Baptist Book Store, Jackson, Miss.

O. Olin Green, A.B., Th.M.  
Harcourt, Miss.

"Without books, God is silent, justice dormant, natural science at a stand, philosophy lame, letters dumb, and all things involved in Cimmerian darkness."

**The Next Age of Man**, by Albert Edward Wiggam. Bobbs-Merrill Company, Indianapolis. 418 pages, price not given.

This is one of the most interesting books I have ever read, yet, I am not ready to accept all that the author says by any means. He has amassed a vast amount of material on the subject of Eugenics and has discussed the theme in a very instructive manner. There is a sense of humor running through the book which gives brightness to those portions which might otherwise seem dull. His epigrams, his lucidity of statement, his wide range of knowledge, and his intense zeal combine to make him an entertaining writer.

While I do not feel myself competent to criticize this distinguished writer from the scientific standpoint, I must say that he is unfair in his attitude toward the church and in his estimate as to the moral influence the church exerts. We will accept what he says when he states: "Eugenics does not want to make a new kind of man. It merely wants the best man to survive. We shall never find a better set of virtues than the good old-fashioned ones". And yet, when do we get "the good old-fashioned virtues"? Are they not the product of the teachings of the preachers, the churches, the Sunday School teachers and the day-school teachers of whom he speaks with an air of scorn? He seems to think that scientists will develop a new kind of religion which will take the place of the old; but how are they to do it when they do not agree among themselves? They denounce us preachers because we do not follow them, but whom would we follow? It is unfortunate for the cause of truth that ministers and scientists are ever ready to make flings at one another when the fact is that when we reach the real goal of truth there shall be no ground for conflict. We should be brothers in our struggle against ignorance, prejudice, superstition, and bigotry. There can be no conflict of truth in one realm against any truth in any other realm.

**The Greater Sermons of the World**, compiled and edited by Rev. Clarence E. McCartney. The Stratford Company, Boston. 586 pages, price \$3.50.

This is unquestionably the greatest book of sermons yet published. Everyone who enjoys reading sermons, and preachers especially, will want this priceless book. Beginning

with the Sermon on the Mount and concluding with one by G. Campbell Morgan on: "The Power of the Gospel", the whole range of pulpit masterpieces is covered. These are mountain peaks of sermonic literature and many will delight to climb to their heights and "view the landscape o'er". The book is handsomely bound and printed on excellent paper.

**Unto The Last**, by Eugene Thwing. George H. Doran Company, New York.

This book deals largely with the social misfits of our own day and shows how, through a Christlike ministry, we may redeem them and enable them to find their rightful place in the social order. Many interesting stories are given of the way in which others have been helped and lifted up by the unselfish service of noble men and women. The preacher will find much valuable illustrative material here.

**Church Building**, by Ralph Adama Cram. Marshall Jones Company, Boston. 345 pages, price \$7.50. 210 illustrations.

The writer of this book believes that the building of a church is a very important matter. "First of all", he says, "a church is a house of God, a place of his earthly habitation, wrought in the fashion of heavenly things, a visible type of heaven itself". He does not believe in tricks, imitations, cheapness, or pretense of any kind. Everything should be in harmony with the idea that a church building is the temple of the living God. Excellent advice is given as to the employment of an architect, and as to the designs and materials to be used. Much of the Lord's money has been wasted in this way. The book is beautifully bound and contains many splendid illustrations.

**The Making of a Minister**, by Charles Reynolds Brown, Dean of the Divinity School, Yale University. The Century Company. 294 pages, price not given.

Here is a fine book to place in the hands of a young minister. Older ministers, also, will profit by the reading of this timely work. The making of a minister is a life time task and some of us who have been "on the job" for a quarter of a century feel that we have scarcely begun. The importance, the dignity, the seriousness, and the joyousness of the Christian ministry are set forth in these chapters—primarily class-room lectures—with a raciness of style, a buoyancy of spirit, and an appreciable sense of humor which render this one of the most charming books I have ever read. Thousands should profit by it.

**The Suburbs of Christianity**, by Ralph W. Sockman. The Abingdon Press, New York. 224 pages, price \$1.50.

These sermons were preached by the pastor of the Madison Avenue Methodist Church, New York City, and are of a very high order. If

anyone thinks that the American pulpit is declining in power, let him read these pulpit addresses and be convinced of his error. The author deals with the religious life of today in a way that appeals to the mind and heart of the thinking Christian. We need more religion, not less of it. Such messages as these will result in the enrichment of the spiritual life of those who read them.

**The Pallid Giant**, by Pierrepont B. Noyes. The Revell Company, New York. 300 pages, price \$2.00.

Mr. Noyes, a business man and a participant in international affairs, has portrayed in a thrilling and highly imaginative adventure, the story of a race of people who succeeded in devastating the world by means of a deadly death-force. It may, indeed, become a true prophecy of what may happen in the near future unless war is outlawed and the progress of war-inventions is curtailed.

**The God of Gold**, by Arthur Southon. The Revell Company, New York. 183 pages, price \$1.50.

In *The God of Gold* a striking contrast is drawn between the designing, vicious trader who goes to the African coast for personal gain, and the strong, virile, unselfish man who brings the white man's God to these degraded fetish-worshippers. A hidden gold mine, a scheming priest, an unscrupulous trader, a lion-hearted chief, a noble heir, a degenerate princeling, and a dauntless woman—these afford the thrills in a story of a land hardly touched by civilization and lead to a triumph over superstition and savagery.

(Continued from page 9)

over 500 took the Lord's Supper. I have never witnessed a more solemn hour as this throng participated in and witnessed the great memorial service. The hour closed with giving the "hand of fellowship" to the more than 200 new members. We went away rejoicing, and saying: "Bless the Lord, O my soul!"

M. O. Patterson.

## AN ORDINATION

On Wednesday evening, October 19, 1927, Brother Mark Ferges was ordained to the full work of the Gospel Ministry by the Coliseum Place Baptist Church, New Orleans, Louisiana. He had previously been examined by a presbytery called by the Coliseum Church and which recommended that he be ordained as a Baptist minister.

At the hour of the ordination, a large congregation had gathered and profound and prayerful interest was manifested in the proceedings by all present. Dr. E. F. Haight of the Baptist Bible Institute read the Scriptures. Dr. R. P. Mahon of the Baptist Bible Institute preached the ordination sermon. Dr. Haight led in the ordaining prayer, and after the laying on of the hands of the

presbytery, Dr. C. C. Carroll of the Baptist Bible Institute delivered a most impressive charge to the candidate.

After this, an appropriate hymn was sung and the congregation came forward to give Brother Ferges the hand of fellowship and congratulations. The meeting was adjourned with prayer by Brother J. A. Duren.

Brother Ferges came to the Baptist Bible Institute from Johnston City, Illinois, and has made a splendid record as a student and at present is pastor of Harmony and Kenner Churches near New Orleans. Brother Ferges gives promise of becoming a very useful and efficient minister of the Gospel, and we unhesitatingly commend him to the Brotherhood at large.

—R. P. Mahon,  
Sec'y of the Presbytery.

It was with sad hearts that we said good-bye to our much loved pastor, Bro. C. C. Weaver, who left us for Hernando Baptist Church.

When he came to us three years ago we had only one poorly organized B. Y. P. U. Now, under his leadership, we have three booming and growing unions—Seniors, Intermediates and Juniors.

Though busy man that he was, he always had time to meet with one of the three unions, giving his help and advice, making talks in general assembly, singing, preaching or teaching—anything that we asked him to do.

As he was our friend in the weekly meetings, he was no less so in our socials and picnics. Was ever present to lead and to guide. The good influence he left with us will live on and on, and may we all live so that he will not in later years look back with regret of the time and patience spent with us.

With a heart full of love and good wishes for him and those with whom he labors is the prayer of the Weaver Union—Calhoun City Baptist Church.

—Paul Baldwin,  
Cor. Secty.

## NEWS OF REV. J. B. PARKER

Rev. James B. Parker, who resigned the pastorate at the Collins Baptist Church on Sept. 1, to accept the work as pastor of the First Baptist Church at Ridgely, Tenn., is doing a splendid work there.

A Ridgely paper in commenting on a ten day revival just ended says: "Rev. James B. Parker, the pastor, preached the gospel eloquently and forcibly to large and appreciative crowds at each service. The meeting in every respect was a success, there being several additions to the church."

Rev. Parker's friends are always glad to hear words of praise about him, believing that it is merited from every standpoint. The best wishes and prayers of his friends and Mississippi Baptists follow him to his work on a Tennessee field.